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# THE **Body Politic** 75¢

**MAY '77** **GAY LIBERATION JOURNAL**

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reveal Freud  
for gay rights**

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**Country gay: it's not all walking in the woods**

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## Vancouver

## 350 demand end to police harassment

Over 350 gays and their supporters confronted Vancouver police at an April 6 public meeting called by police to discuss prostitutes and other unsavoury characters who use Davie Street in Vancouver's West End. Gays overruled the attempt by police to manipulate public sentiment in support of their increased campaign against homosexuals, challenging the police record of gay harassment, and eventually causing the police to walk out of their own meeting.

Gays had been alerted to the meeting by leaflets distributed in the clubs by the Gay Alliance Toward Equality (GATE) and the Society for Education, Action, Research and Counselling on Homosexuality (SEARCH). What police had expected to be a quiet "discussion" among 50 persons drew over 400 to the West End Community Centre.

First indication of the pro-gay turn the meeting was to take was the thunderous applause which accompanied the appearance of the GATE banner on the stage behind the police head table. Police carefully avoided explicit reference to gays in their opening remarks.

Finally the impatient audience interrupted the police monologue, and started the discussion with questions and statements condemning recent police harassment.

One gay protested that he had been arrested at English Bay for "doing something which if it had been with a member of the opposite sex would have been totally overlooked." Others challenged police priorities which waste taxpayers' money on persecuting gay speakers, holding hands and other victimless "crimes," while murder and break-ins go unsolved. Speaker after speaker documented instances of police harassment in the clubs, beaches and on the streets. Police was challenged as to their authority to call a public meeting to harass public support for their actions.

Police were booed when they denied that they were harassing gays, but were merely enforcing the law. "Enforcing selectively," gays shouted. The police suggested that any complaints should be directed to the Mayor and the Police Commission were drowned out by jeers and catcalls.

Vancouver's new mayor, Jack Veinich has publicly linked himself with the stepped up campaign against gays. In March he called for the closing of clubs in the Davie Street area which "cater to the homosexual crowd." He virtually gave civic sanction to the victimization and brutalization of gays in the West End which have escalated in the past six months.

Since January, plainclothes police using entrapment have arrested over 100 gays on morals charges primarily in the English Bay area. A little used by law, closing city parks at 10:00 pm has been used to intimidate gays with looming charges.

Then on April 1, police swept through gay clubs in a well co-ordinated arrest of 34 gay men and men on minor drug offenses related to amyl nitrate and marijuana.

Before the meeting, GATE members distributed a leaflet entitled "Gays will not be scapegoated," documenting these developments. It said in part:

"Davie Street is unpleasant. However gays and other people who are driven there are not responsible for this state of affairs. Human relations are reduced to buy and sell and competition. Gays have no control over Davie Street. Gay people go there to socialize because we have few alternatives in an anti-gay society. Poor women are forced to sell their bodies in order to survive, and high unemployment, especially among youth, drive young men to prostitution. Those city officials and developers who self-righteously wring their hands are themselves the ones who have created Davie Street through distorted priorities which



Members of GATE Vancouver upstage police at a meeting called to bolster anti-gay crackdown.

put real estate profits ahead of human need."

The audience was generally sympathetic to the complaints raised by prostitutes and transvestites who also attended the meeting. "Prostitutes band together for protection from beatings," said one woman. The verbal and physical abuse they receive from police include police driving cars up onto sidewalks in attempts to disperse them. Complaints to police supervisors only result in further abuse, she pointed out.

One young transsexual said that social attitudes force him into prostitution to make a living. "Do you think we can get work?" he said.

At one point police tried to diffuse the gay protest by agreeing to a suggestion from the floor that they talk later with gays in "their own" meeting. Although a handful of gays left at this point, the majority rejected the vague promise and continued to challenge the police record in the open, public gathering.

Their ideas overwhelmingly rejected,

the police unilaterally ended the meeting, protesting that some had come "to use this meeting for their own purposes."

In view of the continuing harassment of the Vancouver gay community, GATE is planning strategy to keep the issue before the public. GATE is building support for a mass demonstration to be held at the Georgia Street Court House on June 4.

by Robert Cook □

## Montreal

## March for free abortion gets gay support

A contingent of twenty-five gay men and lesbians participated April 2 in a demonstration here demanding free abortion. The gay contingent was organized by the Association pour les Droits des Gais (ADGG), a Montreal gay liberation organization, had distributed and posted several hundred leaflets in the gay community, calling on gays to participate in the march.

The leaflet explained why: "since gays and women are both victims of sexism

and sex roles, since we are involved in parallel struggles — for civil rights and the right to control our bodies, since lesbians will only be free when women are free, since some lesbians are also mothers, since the same Criminal Code which oppresses women by denying them free abortion also oppresses gays."

About a thousand people took part in the spirited protest, and marched several miles through snow and rain.

Sponsored by twenty-five women's

groups and an equal number of other organizations, the demonstration represented the first major public action for the right to abortion in several years, and was one of the most united women's liberation protests ever held in Quebec.

On March 8, the opening day of the new session of the Quebec National Assembly and International Women's Day, the women's groups presented a manifesto ("We'll have the children that we want") to the PQ government.

The Montreal demonstration was called to support the demands of the manifesto, which urged the Lévesque government to force Ottawa to repeal the Canadian abortion laws. It also called on the PQ government to establish immediately the necessary services so that abortion is accessible to all women. And it demanded that the cost of abortions be covered by Quebec medicare, like any other medical procedure.

The manifesto underlined that, of the 10,000 to 25,000 Quebecois women who undergo abortions each year, less than 5,000 are able to do so legally.

From the very beginning of the preparations for the April 2 protest, lesbians played an important role. For example, one of the original signatories of the manifesto was Coop Femmes — a Montreal lesbian organization — and many lesbians participated as marshals on the march.

by Stuart Russell □



Montreal gays led by ADGG marching in support of abortion reform on April 2.

# Editorials

## Taking liberties

In our April issue, we publicized the existence of a censorship committee set up by the Periodical Distributors of Canada. We pointed out that the three people on the committee (Arnold Edinborough, J.R.N. Sintzel and Bob Levinson) are making decisions about what you are going to get a chance to read. We pointed out that a small Canadian magazine had died because the committee had advised against distributing it, and their distributor followed that advice. We pointed out that the committee's standards are unknown, and that there appears to be no appeal possible once their decisions are made.

We brought this matter to the attention of the Canadian Civil Liberties Association (CCLA). We thought, perhaps naively, that interference with free access to information was a question of civil liberties.

We were told I was a "Not, at least, when it is practised by a 'private business'." Allan Strader, a lawyer with the CCLA, doesn't feel this is a civil liberties issue. Nor does he feel there is anything "improper" about what they're doing. The CCLA reserves its strengths for battles with government departments.

The PDC is simply a private business that has set up an advisory board. Any business can do that. It's good business to do that. If dress designers can have a fashion board advise them to lower hemlines an inch this year, why can't periodical distributors have a board to advise them what to distribute this month?

The logic is unsavable. But we think this is one of those times when you jettison logic in favor of some simple good sense.

In our system, much exchange of opinion occurs via the marketplace. There is simply no formal public forum system whereby issues of moment can be debated and considered. Much of that happens in magazines and newspapers that is, have to be purchased. Not the best of systems maybe, but it's the one we have.

When a small group of people start taking liberties with that system, they are taking liberties away from us. If the marketplace is one of the major public forums, if that is the place we must turn to for the broadest public debate on any issue, if that is where we must go to consider variety of opinion, then interference in that marketplace does become a matter of interference with civil liberties. To insist that this is just another "private business" exercising the same rights as any other private business is merely a game with logical categories.

Private business has no more right to decide what you're going to read or see than government does.

The CCLA is willing to take up arms against government censorship. But business censorship poses challenges.

Make you wonder which is the more important power in our society?

## STRUCTURE: when the going gets tough

Some key supporters of the John Damien case met recently in Toronto to confer on strategy matters.

They easily agreed to seek higher visibility before the non-gay public. They disagreed, however, on many particulars. Most of these dealt with the relation of the Committee to defend John Damien to the organized gay movement, and how that relation will be presented to non-gays. No clear agreements were reached. Many hard feelings arose.

What was disturbing about this meeting, I say, was not the fact of disagreement. Goodness knows, political efforts always involve disagreements! We were disturbed, rather, by the nearly total absence of structure. There was no shared definition of Committee membership, no rules of order, no firm notion about the way this meeting's decisions would affect the Committee.

For two successful years the Committee has operated very informally. It has raised over \$20,000 to pay the lawyers who are valiantly fighting against the resources of Ontario's governing Big Blue Machine. It has presented the case compellingly to gay groups from Halifax to Vancouver, and obtained cross-country support. All informally.

But now it's the Big Time. It needs — requires! — an equitable and understandable structure.

Damien's main supporters, members of the Canadian gay movement, are accustomed to strategic disagreements. They know that only a clear organizational structure can hold a group together when the going gets tough.

We urge the Committee to establish a constitution that unambiguously defines membership, purposes, and rules of order. This should be done before it goes to the National Conference in Saskatoon this summer to seek yet further support.

Then all of us could get on about our double-edged sword: winning John Damien's reinstatement and job protections for all gay people.

## Letters

### Informed and infuriated

Issue 32 is among the best ever. I find myself both informed and infuriated by your bold handling of the censorship threat (thank you for not disavowing nor denying the VD protection cover-up).

At the risk of sounding like a patronizing Yankee, which I hope I'm not, I think TBP presents the most important and total perspective of any publication or organization in North America.

Lylel  
Fl. Wayne, Indiana

### Isherwood enjoyed

I would like to thank you for the excellent quality of the recent issues of TBP. I particularly enjoyed the interview with Christopher Isherwood. You are doing wonderful work.

L. Stewart  
Toronto

2/Body Pollic

### "Clap Tap" Rap

Mary Walker's article on VD was excellent. It was sensitive and useful to recommend by brand names various products and contraceptive preparations to kill VD germs. Like him have come to the conclusion that many organizations purporting to fight VD reveal by their actions that they are of two minds. Subconsciously they still feel that some price in terms of health should be paid for by the joys of sex. It is naive also not to recognize the consequences of the fact that there is money to be made in VD.

I have wondered whether or "much confidence is being placed in" washing with soap and water as VD prophylaxis. I am not against washing, but there are other products which might be used in addition. A report in the *British Journal of Venereal Disease* Vol. 48, No. 7, 1972, indicated the Orthocone immobilized syphilis germs in one to one-and-a-half minutes and gonorrhea

germs within five minutes. Almost equally encouraging figures were also given for Preceptin, Delfin foam, etc. G. Spence  
Montreal

I found "The Clap Tap" very revealing and of great personal interest. I think the testing of some of the prophylactics we have at our disposal would be a truly noble quest for any gay group. It would be a blessing to enjoy sex without fear of contracting a venereal disease.

Also, I strongly urge every homosexual to come out that last little bit to your doctor.

David P.  
London

### Protest to Begin

Keep up the fight for justice and keep us informed on the results of the Customs decision in *Livingston*. Enclosed is a copy of my protest to MS Begin.

Very soon the Canadian Government could be told to wait till we what colour under shorts to wear.

Jean-Pierre Godin  
Winnipeg

### Toward solidarity

I am writing in support of Chris Bear-champ's "A reply to Andrew Hodges" (TBP 32).

In the event of there being any doubt, there are many other women who believe as Chris does. I hope that one article will be included in the next issue of a necessary dialogue, one which is not restricted to the letters page. However, Chris ends her article with, "But if it is to be a productive one it must begin by recognizing that we are dealing with a political context." I quite agree.

If TBP really is a national forum for a coherent gay movement, then perhaps it should not settle for a token "provocative" article every six months or so. So long as gay activists continue to discuss our differences on the basis of sexuality alone, we will always "stand divided."

Once, long ago, it was February and I read an article in TBP. Now it is spring, a time that holds less love in its heart and brings sexuality into the streets. Who is this Hodges to speak of what I am supposed to be thinking when I see a lovely woman on the street or at a hold the one I clearly love in the midst of a heterosexual world or the joy of sensuality as bodies move on a dance floor. I love, I breathe, I touch. Lesbians have to overcome the notion that a woman partner is less than satisfying sexually... Who is that, who is Hodges speaking to? The moment of self touch is such a supremely important moment that it can go on and on forever, tingling the tips. And so, just who is he speaking to?

The sex to be removed from public life is the truly compelling kind which has been given to us (female or male) by the hard-and-soft of heterosexuality. Women neither could nor would use this. But, men, being the prime movers behind heterosexuality as a species, have much to unlearn. It is always a good thing to glimpse two faggots enjoying themselves as people, as men, as lovers. We all tend, don't we? But don't be so hard about it, don't strap it up with meaningless competitiveness. I am at a loss for words when I read Hodges: "Essentially, gay males, by being males, have had the privilege of an environment in which a sex-positive attitude can work out well." I am surprised, I laugh, is that what other men think? We lesbians, once we realize that our own bodies as women, are so deliciously free — laughing, crying, hugging. No pompousness, no stiffness, no rigidity.

So please don't print nonsense that could only interpret lesbians as being political mannings with no feelings. As Chris says, "we can't afford to decide how many angels can dance on the head of a pin." So then, what does it all matter? I won't mind what men do with each other so long as we can all learn to support each other. Like Chris, I do not yet see the unity of the desire. I desire more unity from faggots than counting female heads at gay dances.

Thankfully, faggots and lesbians are not interested in each other as sexual ob-

jects. So let's forget about sex and sexual differences and find ourselves seeking from a political context, striving for a communication that does not count heads but one which leads us toward a sincere solidarity.

Pat Leslie  
Toronto

## Murder calls for Movement

Re "Gay Murders Unsolved" (TBP 31), I was shocked when I heard of the murder of Hal Walkey in Toronto two years ago. The last time I saw Hal was in June, 1972. We were both teachers at Vincent Massey Collegiate in Etobicoke. I always liked and respected him. He was active in the Teachers' Federation and was the OSCF representative for our staff. He worked hard and advocated teachers' rights. We both left that school in 1972. I moved to Winnipeg then, so I never saw him after that.

The murder of Hal Walkey and other gays should enrage us all. We need a strong, vocal gay rights movement to win all our demands. Eventually there will bring about a society that will wipe out homophobia and other crimes against gays.

Brenda Dineen  
Vancouver

## Rates 'punish pigs'?

How come US subscription rates are higher? Is this our 'punishment' for being the white pig imperialists? If so, please take out your nationalistic anger on the real enemies, not subscribers who happen to reside south of some border.

Eric Gordon  
West Hartford, Connecticut

No, we're not out to punish you. Some of our best friends live there, etc. There are two reasons for the rate discrepancy. First, the postage rate for mailings to the US is about 20 per cent higher for first class and ten times higher for second class. Second, we have a primary commitment to Canadian gays, and want to make TBP as easily available to them (via the low domestic second class sub rate) as possible. So we ask American subscribers to provide a small subsidy for this. The US has many national gay magazines, and is generally richer. Canada has only TBP. Your small subsidy helps us fulfill our primary commitment.

—The Collective

## Comparisons

In comparing TBP to other gay journals, I am consistently astounded by how readable, informative, and supportive to the gay community it can be. It is refreshing to find a magazine committed to gay rights, literature, etc., which is neither condescending to its readership nor naively rhetorical. I simply thought I would let you know it is appreciated.

Malcolm Leibel  
Toronto

I've very much enjoyed reading TBP which I think superior to the US Advocate which seems to depend too much on advertising by bars and restaurants and at least as good as our British Gay News.

L.B.  
London, England

TBP is too political in the first place, too left-wing in the second place. (Gays have no rights or are persecuted in 'socialist' countries — we don't want such retrogression)

TBP also seems to have an anti-religious bias.

We would like news without extremist politics, please.

(The Advocate is a good model.)

(anon.)

We're glad to hear from you — please keep writing. But please edit your letter for length so that we won't have to. The shorter, the sharper, the better.

The Collective



## Thorstad re-viewed

Brian Mossop accomplishes the rather amazing feat of "reviewing" a book by largely ignoring its content in this completely irresponsible review of *Gay Liberation and Socialism* (TBP, 32). Rather than discussing and assessing what David Thorstad's collection of documents says, he isolates and abstracts two points (i.e., the nature of homosexuality and the family) for extended treatment from an extremely complex debate.

But that is not all. In doing Mossop has distorted and misrepresented the positions so uncompromisingly fought for by gay liberationists in the Socialist Workers Party. Need it be recalled that the politically bankrupt school of falsification has no lack of historical precedents?

Furthermore, why doesn't the discuss and evaluate the program that these gay militants fought for, which the documents focus on? The exit of gays from the SWP was not simply the result of the SWP's refusal to "take no stand on the question of gay good?" and not to assign party members to work in the gay movement.

Perhaps if Mossop doesn't feel obliged to deal in a serious fashion with Thorstad's book, and consider what Canadian and Outback Gay Marxists can learn from the SWP debate, TBP should notify someone who can take on this task.

Isn't a discussion of "are instances of actual debate on gay liberation in a Marxist party" more deserving than what Mossop has dished up?

Stuart Russell  
Montreal

## Brian Mossop replies

I think it's quite legitimate in a review to raise one or two aspects of the book in question. The family and the nature of homosexuality are the topics most relevant to the relation between gay liberation and the replacement of capitalism by socialism. I did originally have a sentence pointing out that the book deals with other subjects, and this perhaps have been reviewed.

As to the program which socialists advocate for the gay movement at its present stage, the book has nothing that would be new to Canadians. Canadian gays—Marxists, social democrats and liberals—have over the past seven years worked out a program of public struggle for gay rights as a first step to full liberation. That program is more clearly articulated in the publications of the National Gay Rights Coalition and the Coalition for Gay Rights in Ontario, and in the pages of TBP, than in Thorstad's book.

I cannot answer the charges of misrepresentation since they are not specifically specified. Instead the letters full of phrases like "dish up", "politically bankrupt" and "not serious". Such language is not very informative and certainly does not encourage discussion.

For anyone who has not read *Gay Liberation and Socialism*, the review of it would appear to me to be singularly useless.

Whole areas of the discussion are totally ignored.

An extremely conspicuous omission is the lack of even a mention of the SWP leadership's infamous "Memorandum", the adoption of which signaled the end of any serious discussion. In this wretchedly anti-Marxist document, we are asked to anxiously ludicrous contradictions to brazenly claim to reject all anti-gay prejudices, in the next they refuse to take any position "on the nature or value of homosexuality." "Scientific socialism" indeed! What's just the beginning. This document has to be seen to be believed.

Also missing is the SWP's actual record with respect to gays and gay liberation. Actions speak louder than empty verbiage about support of gay rights. This 'review' also manages to ignore.

Brother Mossop's criticisms of the SWP gay liberationists would be best dealt with by those who were direct participants in that debate, if they consider

it worth their while. Any serious reading of the material involved is sufficient to demonstrate that these criticisms are false almost in their entirety.

What is most disturbing is what appears to be an effort to find excuses for what Mossop charitably characterizes as the "failure of heterosexual marxists to deal seriously with the issues raised by gay liberation." It is my conviction that gay marxists have responsibility to expose hypocrisy and deceit wherever they exist, not the least among our alleged supporters. Of course, in the case of the Moscow-oriented Communist parties, that would involve a great deal more than gay liberation. Would it?

John Wilson  
Toronto

## A Proposal

It is high time gay liberation elevated the question of structure and implemented some of the positive lessons from the women's liberation movement.

A characteristic of the women's movement has been the rejection of those conventional patterns of organization usually described as "top down." An impulse was the simple truth that traditional forms of organization were those imposed by a male-dominated society; women desired to be free now in some parts of their lives at least, from the debilitating aspects of male dominance. Traditional methods of organization had often been used to prevent women from exercising political initiative. The flexibility of organizational structures within women's liberation simply recognized that it is valid to work to eliminate negative attitudes such as competitiveness and hostility to embody new organizational forms and ways of conducting business.

Gay liberation runs counter to the hierarchical and patriarchal structure of society no less than women's liberation.

Gay liberation has no interest in maintaining structure and hierarchy as its goal, it therefore should be desirable and sound for gay liberation to modify such a structure.

Six years ago it was essential that a homosexual group with an outward perspective have at least one person who was fully out and prepared to speak on behalf of the group, not because of job or family situations. In theory this person was literally the "voice" for the vast majority still in the closet. He or she was to serve as a bold statement that gays were coming out.

This original situation has not changed greatly but the movement is larger and possesses a pool of varied individuals able to speak for gay liberation. In addition, gay organizations through their achievements have gained a firm footing and credibility in public consciousness.

Gay liberation must develop cadre, not a specialized priestcraft, no matter how talented or devoted. Gay liberation must not be a cult, unfortunately, is prevalent in the trade unions, a top-heavy, know-it-all, do-it-all leadership.

It is timely to do away with the role of the Chairperson "President" and to diversify that position. Articulating the program of gay liberation in public is a terrific firing ground. Members have to take the plunge and to learn from mistakes. This means overcoming the trepidation we all feel when exercising delegated responsibility.

Presently there is almost an entrenched assumption that the chairperson will initiate everything, take care of everything, and "run" things. The fact that the Chairperson is often an accepted target for opposition, one left or the right, provides members with an easy if understandable excuse for not assuming greater responsibility, and diverts attention from political issues.

This letter is a call for a new course for gay liberation, from truly collective and co-operative. Members are hereby invited to fully and seriously to consider whether they wish to make substantive change in the way we struggle together.

To paraphrase a great fighter and "man" of action, Lenin: every *clever* woman must learn from the state.

Maurice Flood  
Vancouver

# No. 33

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"The liberation of homosexuals  
can only be the work  
of homosexuals themselves."  
Kurt Hiller, 1921

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by Michael Lynch

Ger Brender & Brandis is a bookmaker. And it may take him a year to make one. An artist who does everything from making his own paper to hand setting his own type, he is also a 'gay' presence' in both his village and the nearest gay group. A portrait of the artist as committed.

### The gay rights Freud

by Herb Spiers and Michael Lynch

Psychoanalysis has been no friend to gay people. A history of too many 'cures' and 'treatments.' The tendency might be to blame the father of it all for the sins of the sons and daughters. But new research is showing Freud was more of a supporter of gay people than is commonly believed. Some startling new historical evidence linking Freud and the early German gay movement.

### Romance

by Michael Riordan

Michael and Michael were the best of friends. They worked together, played together, travelled together. What happens when one — or both? — begin struggling with feelings that 'friends' shouldn't have?

### Our Image

The BP Review Section

"The Celluloid Ghetto" discovers we shouldn't even wanna be in it. Perhaps, we give one more boo to Baby Blue Two and a slap in the mouth to Stephen. Lesbian poetry, lesbian music and a lot more in our eighth regular pull review section.

### In the News

Canada this month

350 protest police action in Vancouver, gay teachers to organize in Ontario, and on the national scene, three non-gay organizations have called for the inclusion of sexual orientation in the Canadian Human Rights Act. These and more cross-Canada stories starting on page 1.

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• Coverphoto by Jack Brendis •

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## Ontario

## Gay teachers to organize



Speakers at the recent CGRO conference in Ottawa. Top: John Duggan and Mike Johnson. Bottom: (L) Marie Robertson, (R) Terry Phillips.

The formation of a gay caucus for Ontario teachers was one of several items in education policy accepted by the Coalition for Gay Rights in Ontario (CGRO) at its second annual conference.

Meeting in Ottawa over the Easter weekend, seventy-five registrants representing all but one of CGRO's eighteen member groups, attended panels, lectures and workshops that focussed on gays and education. CGRO is presently Canada's only provincial coalition of gay groups, but others are being contemplated now in Manitoba and Quebec.

The educational policy also included provisions for initiating curricular changes through local Boards of Education, drawing up a bibliography of accurate materials for presenting homosexuality in the classroom, approaching Faculties of Education to train their student teachers more appropriately for dealing with homosexuality, and distributing a new education pamphlet that CGRO has developed during recent months.

The gay teachers' caucus was felt by many to be essential in this effort because teachers are among the most influential and yet job-vulnerable of gay workers. Terry Phillips, who teaches elementary students in a downtown Toronto public school, will act as a contact person for this group. He has urged any teachers to write him through CGRO at 193 Carlton Street, Toronto. The conference recognized that, at least during its formational stages, this must be an "underground" group so that gay teachers will feel safe taking part in it. Gays of Ottawa, who hosted the conference, invited 2,000 teachers, principals, and school board members in the Ottawa-Hull area to attend a number of events at the Conference. Generous estimates indicated that around half a dozen showed up. They missed the lectures by Will Aitken on Christopher Isherwood, James Steakley on the German Homosexual Emancipation movement, and several speakers on topics such as being gay in high school.

Other concerns of the conference were the upcoming provincial election and the John Damien Defense. The final plenary session adopted a comprehensive program for the election campaign, including a provision for a province-wide election campaign coordinator. CGRO member groups will hold a provincial day of protest four weeks before election day in cities across the province, and a joint rally in Toronto two weeks before the election. The theme for the campaign will be "Vote for Gay Rights. Vote against the Tories."

A resolution on the Damien Defense was also adopted. It recommends that the National Gay Rights Coalition be asked to organize a national day of protest demanding Damien's reinstatement. It further urged a cross-country petition for gay rights and a closer public link between the Committee to Defend John Damien and CGRO, its founding body and key supporter.

by Michael Lynch

## Toronto

## Damien defense strategy debated

A conference called by the Committee to Defend John Damien met in Toronto on April 16 to consider defense strategies and ways of strengthening the basic core of workers in the defense effort. Although the committee has been open to anyone wishing to participate in the effort, this was the first specifically public conference to be held. Approximately forty persons attended at least part of the five-hour session.

Most of the discussion centered around questions raised by two position papers and a resolution from the Coalition for Gay Rights in Ontario. Votes taken at the end of the session adopted parts of each of these position papers, one of which came from Committee

Chairperson Terry Phillips, and the other from the Gay Academic Union (Toronto).

The conference was also divided in its response to the CGRO resolution. It adopted the preamble, which included this statement: "We recognize that the main weight of a public outcry will come from gay people themselves, and that individual homosexuals and lesbians will be motivated to support John if they know that his case is being indisputably linked in the public mind with anti-homosexual bias in society." And it carried CGRO's call that the National Gay Rights Coalition organize a national day of protest demanding Damien's reinstatement and calling for the inclusion of sexual orientation in provincial and federal human rights codes.

But it defeated CGRO's proposal for a national petition for gay rights and drastically altered the CGRO call for a closer public link between the committee and CGRO, its founder and key supporter.

There was considerable procedural confusion, especially when the votes were taken. Although one person attending said he had just walked in off the street, and many of the groups supporting Damien were not able to be represented throughout the long meeting, one vote was given to each person present. On the question of whether the conference's decisions would be binding, a tie vote was broken by the chairperson in favour of not binding the committee. There was further disagreement as to who or what constituted the committee; at one point, the chairperson's assertion that it consisted of "only three people" evoked indignant protests from the CGRO representative.

The conference adjourned with the agreement to reconvene and continue its debate in a further session.

by Michael Lynch

## LOOT adds phone line, drop-in

As of May 3, the Lesbian Organization of Toronto will be operating a counselling and information telephone line as well as a drop-in at their centre at 342 Jarvis Street.

The two services will be staffed on Tuesday and Friday night from 7:00 to 11:00. On Tuesday evenings there will be a pot luck supper as well. The phone number is 960-3249.

LOOT hopes these services will help lesbian women who want to end their isolation and to communicate freely with other lesbians. To facilitate this, LOOT will also provide a safe discussion groups, individual counselling sessions and referrals for lesbians who are coming out.

When this resource becomes available, LOOT intends to expand the telephone service to seven days a week. Interested women are asked to devote their time, money and know-how to this end.

The organization also prints a newsletter and has a number of committees which hold meetings in addition to the regular LOOT general meetings. To get involved, contact LOOT at 960-3249 or write to 342 Jarvis Street, Toronto, Ontario, M4Y 2G6.

By Ilona Loney

## Feminist paper dies

The Canadian feminist newspaper, *The Other Woman*, has folded. The demise of the paper comes in the face of debts and a decline in collective members and in volunteer help.

The largely lesbian collective that produced the paper over the past five years had written about women's and lesbian issues from a feminist and anti-capitalist perspective.

In an editorial in the last issue, the women on the paper described the situation. "We were a shaky collective of six more or less stable people. With one person resigning on principle and the resigning of two other people, we are down to three and disheartened." A fourth woman left after that. Cynthia Wright and Gillian Chase,

the two remaining collective members, announced the folding of the paper in a letter to supporters and subscribers. They made a plea for funds to help pay their remaining bill of \$411. Those wishing to donate money can send it to The Other Woman, PO Box 929, St. O. Toronto.

With the apparent demise of *Long Time Coming*, the lesbian journal from Montreal, lesbian feminists are left without any established national publications. *Lesbian Canada* (Lesbienne, a national lesbian newsletter which grew out of last fall's National Lesbian Conference) has published one issue and hopes to continue. It is produced by Atlantic Provinces Political Lesbians for Equally (APPLE) in Halifax.

by David Gibson

## Park thugs at it again

Thugs are reported to be terrorizing gays in David Lawlor Park. A Toronto man told TAP that on the evening of April 12 he was attacked, beaten and robbed by a gang of twelve men in the park. One of the men has been charged with common assault.

Last summer such violent incidents reached alarming proportions (see TAP no. 26). When contacted, Inspector Oliver at Station 53 did not seem overly concerned about a recurrence. "Problems like this start with the warm weather," he said. When asked if extra patrols would be assigned to strengthen the ward, he replied, "Whenever we have a case like this we always give it more detailed attention."

## Mirror protects hockey players

The anti-gay policies of the Toronto Star are the standard throughout the empire controlled by Bell Canada-Horlick, as indicated by the following report.

Early in April, Cheryl Freedman of Don Mills decided to attend a public meeting being held by York East MPP David Collette. She intended to bring up issues of interest to gay men and women living in Don Mills. In order to make the meeting more effective, she hoped to encourage gay attendance by placing an advertisement in *The Don Mills Mirror*.

The Mirror's general manager, John Van Kooten, refused the ad outright because it contained the word "gay", saying that it might offend "young hockey players."

Torstar, a corporate holding company, controls the Mirror as well as the Toronto Star and the Mississauga News.

Ms. Freedman was finally able to place her ad in the Star, although the wording was changed from Don Mills Gays to Don Mills Homosexuals.

by John Hamrick

## St John's CHAN plans fanfare

The Community Homophile Association of Newfoundland (CHAN) is celebrating its third anniversary this month with a program intended to build awareness and support in the community here.

This follows a difficult winter when rumours of the predicted death of the organization began to spread. Instead declined to such an extent that a desperate publicity campaign in the CHAN newsletter, was published calling for a general meeting in March to discuss the fate of the group. At this meeting almost 3000 was pledged to guarantee CHAN's continued operation over the next three months.

At the same time plans were initiated for the anniversary celebration. An intensive publicity campaign is underway covering all aspects of gay life in the province. The various media have been approached with a request for features of two other people, of the organization and its members.

by Wish Leonard

## National

### Support grows on sexual orientation issue

Sexual orientation should be included in the Canadian Human Rights Act. This is the opinion of all three organizations that have testified before the Standing Committee on Justice and Legal Affairs in the House of Commons.

The Canadian Bar Association was expressing its support on this issue for the first time. The Advisory Council on the Status of Women and the Canadian Labour Congress (CLC) had previously supported the inclusion of sexual orientation in human rights legislation, though the CLC's support had been at the provincial level (see Ontario).

During debate in the House prior to the legislation being referred to the Justice Committee, spokespersons for all three major parties — Tory Gordon Fairclough, Liberal Pierre De Santis and New Democrat John Gilbert — all spoke in favour of including sexual orientation in the Act.

The National Gay Rights Coalition (NGRC) is still awaiting word on whether it will be called to testify before the Committee. The government wants the legislation passed by June 30th and so is trying to get it back before the full House as soon as possible for third and final reading. As a result, the Committee may not be able to limit the number of witnesses. In addition to NGRC, some 20 groups have asked to appear. If NGRC is not called, it will still probably have an opportunity to forward a written presentation to the Committee.

In the meantime, the coordinating office of NGRC is rounding up support from influential groups and organizations. The following groups, in addition to the ones who have already appeared before the Justice Committee, have indicated that they favour including sexual orientation in the Act: Canadian Association of University Teachers, National Association of Women and the United Church of Canada, the Canadian Federation of Women's Institutes, the Canadian Federation of Civil Liberties and Human Rights Associations, Law Union of Ontario and the United Church of Canada.

In another development, the Student Council of Carleton University in Ottawa has adopted a hiring policy which prohibits discrimination on the basis of sexual orientation in hiring done by the Students Association. The policy was adopted with no opposition.

by David Garmaise

### Fox suggests security clearances OK for open gays

Solicitor General Francis Fox says that homosexual status is not a factor in obtaining either employment or a security clearance in the public service. He also says that being open did not prevent a homosexual man from being considered for a public service job.

Fox makes these comments in a letter to the National Gay Rights Coalition (NGRC) in response to allegations of anti-gay discrimination in the RCMP (see page 28). The letter did not respond to the allegations, but dealt generally with the public service.

"Being an overt or publicly professed homosexual would in no way prevent an individual from competing and being considered for employment in any government department or agency. Whether or not he would be selected over other candidates would be a matter for managerial discretion in the normal selection process."

The letter does not say anything really new — there are open gays in Ottawa who work for the public service and who have security clearances. However, in previous correspondence from government officials, there has never been any reference to "overt" or "publicly professed" homosexuals.

What the letter seems to imply is that open gays should have no problem ob-

taining employment and getting security clearances, but that closet gays would have difficulty with security clearances because they could be "exposed" or "compromised."

NGRC is seeking clarification from the Solicitor General.

by David Garmaise

## Saskatoon

### Plans for national conference underway

The schedule for the Fifth National Gay Rights Coalition Conference has been issued. It will be held this year in Saskatoon from June 29 to July 3.

The agenda states that the focus of the conference will be primarily NGRC issues, but there are provisions to make the conference responsive to several concerns.

Keynote speakers for the conference will be Dr. Martin and Phyllis Lyon, founders of The Daughters of Bilitis and authors of *Lesbian Woman*.

Topics for workshops include the *Damned Struggle*, Gay Parents, Age of Consent, Lesbian Culture, Rural Gays, Police Repression, as well as an extended counselling workshop. In a covering letter, the coordinating committee says the time is available for additional workshops and that proposals are requested.

The letter also set a deadline of June 1 for any papers being presented in order to allow time for reproduction.

Aside from the workshops and NGRC business sessions, there will be a march and rally on Friday and social events each evening.

The coordinating committee stressed in its letter that groups should try to pre-register in order to avoid difficulties in scheduling popular workshops.

Complete information is available by writing:

Fifth National Gay Rights Conference  
c/o Gay Community Centre of Saskatoon  
Box 1662, Saskatoon SK, S7N 3P8

by Keith Sily

## Peterborough

### University president joins gay forum

Members of the gay community at Trent University have been assured that the university administration does not discriminate against staff and faculty on the basis of sexual preference in matters of hiring or promotion.

This assurance was given by University president, Tom Hind, to an audience of over 125 people attending a forum entitled "Homosexuality and Society," sponsored by the Trent Homophile Association.

Hind shared the platform with seven other speakers including MPP Gail Sandeman (NDP-Peterborough), lesbian law student BJ Danychuk, psychology professor Lee Beach, Brian Hawkes of MCC Toronto, George Hlop of CHAT, and Chris Fox, lesbian activist.

Ms Sandeman reviewed her party's stand on sexual orientation and urged the members of the audience to write their MPPs and federal MPs pressuring them to amend all legislation discriminating against gays.

The remaining panelists discussed various aspects of homosexuality and outlined the special problems gay people experience when dealing with social institutions as the law, the church and the medical/psychiatric profession.

Organizers of the forum were extremely pleased with the attendance and response to the forum, characterizing it as "the highlight of the year's program."

THA concluded its program of activities with a dance on April 2, and plans to keep the office and phone line during the usual hours throughout the summer.

by Dave Beauchamp

## National

### CRTC questions CBC's anti-gay policy

The Canadian Radio-Television and Telecommunications Commission (CRTC) wants to know how the Canadian Broadcasting Corporation (CBC) arrived at its decision to refuse public service announcements from gay groups.

Last April 5, the CRTC questioned the CBC for over half an hour during the hearing of a licence application for an FM station by CBH (Halifax). CBH is the station that refused to accept an announcement submitted by Gay Alliance for Equality (GAE) of Halifax.

When GAE intervened last year in the licence renewal application by CBH, the CBC promised to establish a national policy on PSA's from gay organizations. Several months later, it announced its policy: no PSA's from gay groups would be accepted.

GAE intervened again at the April 5 hearing held in Montreal. GAE submitted a written intervention and was represented at the hearing by Stuart Russell of 'Association pour les droits des homosexuels du Québec, a Montreal-based group which, like GAE, is a member of the National Gay Rights Coalition (NGRC).

After Russell delivered an oral presentation, Barry MacDonald, representing CBH, replied for the CBC. He said that the CBC had decided homosexuality was controversial because substantial bodies of public opinion held strongly different views on it. He added that the CBC believed that majority opinion today would be opposed to condoning homosexual acts as acceptable behaviour. Because PSA's are not meant to promote or advertise activities of controversial groups, MacDonald said, the CBC decided to ban gay PSA's.

The CRTC was not satisfied with MacDonald's rebuttal and its members questioned him at length about who made the decision, how it was made and whether the CBC had conducted public opinion polls to determine if Canadians did consider homosexual activity controversial.

The CBC had not conducted any polls, MacDonald said, but it had been making that kind of decision for over 40 years now.

MacDonald added that the CBC doesn't accept PSA's which are obviously pro- or anti-homosexuality, but he wasn't sure how that policy had been established either. Apparently, there is a program policy group within the CBC made up of 5 to 6 people. But its terms of reference are unclear.

The CRTC did not appear to be too happy with the answers it got from Mac-

Donald and will likely pursue the question.

To ensure that it does, NGRC has filed an official complaint against the CBC with the CRTC and is also preparing a submission as part of the CRTC's review of whether the CBC has been fulfilling its mandate.

by David Garmaise

## National

### No funds but plenty of action

McMaster Homophile Association continues to provide leadership for the gay community here despite a lack of adequate financing which threatens to curtail some activities.

The re-election in March of Brian Marsh as President and Shane Que Hee as Secretary-Treasurer insured the current program of events will continue. Over the past months MHA has sponsored a poetry reading by Ian Young, hosted members of the Gay Youth Group of Toronto and organized a public forum.

At this forum held on April 1, a group of 40 guidance counsellors, social workers and students heard George Hlop of CHAT and Joyce Asquith of The Human Sexuality Clinic at McMaster discuss *Homosexuality in High Schools*. Copies of a new MHA resource booklet were distributed. The booklet contains counselling information and a list of books and materials relevant to homosexuality which are available in Hamilton area libraries.

Earlier in the year Brian Marsh and a member of the Hamilton lesbian community participated in a two-and-a-half hour phone-in program on radio station CKQC. Response was overwhelming and, to everyone's surprise in a city notorious for its anti-gayness, there were no homophobic calls.

Despite this abundance of activity by MHA, it is possible that the Distress Line may have to reduce its services because of lack of funds.

Shane Que Hee explained the situation. "One source of funds for MHA is a monthly dance held at Eugene's Disco. With the advent of a new commercial social club (The ChaCha Palace) crowds have thinned, making money increasingly difficult to come by."

Unfortunately for the cause of gay consciousness-raising, most people prefer a social club or bar which demands only money to an organization which asks for a personal commitment.

by Keith Sily



WOMEN'S COFFEE-HOUSE BOOMING: Upwards of 150 women crowded into the hall of St. Paul's Church on Avenue Road in Toronto on March 28 to hear lesbian folksinger Cassie Church and The Belle Starr Band. They performed in one of a series of special evenings organized by the Three of Cups Coffee House.

Other groups scheduled include Carol T. Dwyer and April Kanaris (June 8) and Belle K'Rchoe (July). Regular coffeehouses will be held at 342 Jarvis Street, May 7, 14, and 28. Further information is available at 967-2682.

## Riding groups OK rights resolution

Resolutions favouring gay rights were passed at meetings of the local NDP constituency associations of the ridings of Winnipeg North Centre (Stanley Knowles, MP) and Winnipeg-St. James. The members of the Winnipeg NDP Gay Caucus moved a resolution that included clauses generally similar to National Gay Rights Coalition positions on gay civil rights. The resolutions, as passed, will be taken to the upcoming federal NDP convention to be held in Winnipeg, June 30 - July 3.

The clause calling for the repeal of the federal law allowing indefinite confinement for "sexual offenders" was deleted in both constituencies. The association members felt that this legislation was necessary to keep dangerous sexual offenders off the streets. As well, Winnipeg-St. James changed a clause calling for an end to RCMP harassment and surveillance of gays, to demand only an end to harassment.

The motions as amended were passed by a substantial majority in each case.

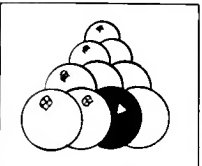
by Jeremy Bass

## Council formed

A Council on Religion and Homosexuality has been formed in Winnipeg to provide accurate information regarding homosexuality to clergy and to solicit the support of various church organizations on the behalf of gay people.

One of the first projects of the group was to mail out information to clergy. Currently the group is applying for funding from the Federal Government to print literature about homosexuality and church. For more information, write Box 1522, Winnipeg, Manitoba.

by Jeremy Bass



## One in ten are gay!

The US gay movement's claim that approximately one out of every ten persons in the US population is gay has been upheld in a recent letter from Dr. Paul Gebhard, Director of the Institute for Sex Research (Kinsey Institute).

Citing recent critical reworking of the data originally collected by Kinsey between 1938 and 1953, Gebhard testified that 13.95 per cent of males and 4.25 per cent of females, or a combined average of 9.13 per cent of the total population, had either extensive or "more than incidental" homosexual experience. The figure excludes all members of homosexual organizations who were originally interviewed, and also excludes the category of "psychological" response which was included in Kinsey's original study. Most criticisms of the earlier reports had focussed on these two aspects.

Gebhard stated that if the research were to be conducted again today he would expect the percentage of persons who had had significant overt homosexual experience to be "significantly higher."

No equivalent research is known to have taken place in Canada. Canadian gay activists have regularly assumed that US percentages could cross the border without becoming irrelevant.

## First provincial conference called

Response has been positive to the announcement of the first Manitoba Gay Conference which will be held at the University of Manitoba on Saturday May 7.

The past year has seen the emergence of a large number of new organizations in the Manitoba gay community. Organizer Bill Lewis, in his initial letter inviting for the conference, said he hoped that the conference would facilitate an exchange of information among the groups and would establish a more permanent communications network.

The proposed conference format will allow for each organization to present its history and outline its current activities and future plans. This will be followed by an open forum where participants will discuss the organization of gay people in Manitoba.

by David Gibson

## Kingston

## Board moves to prohibit gays in schools

Frontenac County Board of Education may review the health curriculum offered in area high schools following visits to Loyalist Collegiate and Vocational Institute by members of the Queen's Homophile Association last month (TBP, no. 32). Three members of QHA spent two afternoons discussing various aspects of homosexuality and homosexual lifestyles with senior health class.

At a board meeting on April 14, Trustee John Lamarche presented a motion directing school principals to prohibit any further visits of this nature. The motion was not favourably received by some trustees and it was decided after some discussion to table it pending a report from the education committee chaired by Trustee Peter Johnston.

This committee met on April 18 and heard submissions from health teachers, students and members of the clergy. No representative of QHA was invited to attend.

Pam Tate, spokesperson for the Queen's Student - Community Service Group under which QHA operates, is optimistic that Lamarche's motion will be withdrawn when the report of the education committee is returned.

by Keith Sly

## Halifax

## GAE confronts media at public forum

The CBC and two Halifax dailies were strongly criticized by representatives of the Gay Alliance For Equality at a public forum on "Media Accountability to the Public" held here on March 8.

The event, sponsored by the Dalhousie School of Business Administration and the CBC, featured a panel of media figures: Charles Lynch, head of Southern News Service; Clark Davey, editor of *The Globe and Mail*; Ron Haggart of CBC-TV's "Fifth Estate"; Bill Smith, editor of the *Halifax Chronicle-Herald*; and Marvin O'Hagan, the Prime Minister's Press Secretary.

During the question period, GAE spokespersons complained of discrimination by the CBC and the *Chronicle-Herald* and said they refused to accept ads for the GAE.

Editor Bill Smith said that the policy did not originate in his department (although he agreed with it) and advised the GAE to "write a letter to the editor," at which point the GAE spokesperson pointed out that Smith himself was the editor.

Smith was hostile and insulting. Once, having referred to a GAE member as "that young man," he pointedly corrected himself and called the speaker a "boy." This drew boos and groans from the audience.

Several panel members were mildly supportive of the gay group's efforts, but none addressed himself to the question of how gay people could obtain fair treatment from the media. The audience, however, was strongly supportive of the GAE position, applauding the gay spokespersons and booing the panel.

The all-male panel largely ignored the questions raised by the audience and the problem of media accountability, preferring to quarrel informally about whether Quebécois reporters with separatist sympathies should be allowed to keep their jobs. The audience was left angry and alienated.

CBC-TV taped the forum for a broadcast one week later entitled "Them and Us," but edited out the GAE speakers, as well as most of the audience response to the panel. However, the local TV station CJCH showed on its evening news report an exchange between Bill Smith and a GAE representative which was embarrassing for the editor.

by Robin MacCaille

## Montreal

## Court supports RCMP secrecy

A recent ruling of the Quebec Superior Court has further frustrated efforts of Stuart Russell, socialist and gay activist, to discover the reason for his dismissal last summer by COJO, the Olympic Games coordinating committee. The reason given at the time was that Russell had not been given the necessary security clearance by the RCMP.

Russell attended a press conference

organized by the Ligue des droits de l'Homme (the Quebec civil liberties organization) on March 2 to denounce the RCMP's refusal to release files on persons fired for "security reasons" prior to the Montreal games. COJO had entrusted security clearances to the federal police agency.

At the time of his firing last June, Russell had submitted his case to the newly established Quebec Human Rights Commission. Because his firing had taken place before June 7, the commission could not intervene in his case. It was, however, able to take up the subsequent cases of Sylvie Roche and Katie Curtin, members of Quebec trotskyist organizations.

The commission recently ordered the RCMP to provide justification for the denial of security clearance. But in a decision handed down on March 22, Mr. Justice Jules Deschenes of the Quebec Superior Court ruled that the commission had exceeded its jurisdiction and that the RCMP was justified in withholding reasons for denying security clearances. This is an important development in that it sets a precedent whereby the RCMP can arbitrarily ignore individual human rights, deemed to be a provincial domain. The federal government's new Human Rights Act is not expected to alter this situation.

At the press conference, Stuart Russell described his firing and declared: "Gays, socialists and members of other minority groups have a democratic right to employment and to protection from harassment or arbitrary firing." He further pointed out the need to include protection for Quebec's homosexual minority in the Quebec Human Rights Charter.

Russell is an executive member of the Association pour les droits des gais/les du Québec (ADQG), formerly the Gay Coalition Against Repression, and a former member of the Ligue Socialista Québécoise.

by Ron Dayman

# 24 down 176 to go.

Last month, we asked for 200 people willing to contribute ten dollars each to Pink Triangle's Book Fund.

So far 24 have. That's \$240 put aside for the publication of the important liberation booklet, *With Downcast Gays*. We'd like to go ahead with publication this summer. About 60 more ten dollar contributions over each of the next three months would just about do it.

How about it? You could probably spare ten dollars this month. And, immediately upon publication, each contributor will receive a complimentary copy of this important booklet, weeks before it is generally available.

*With Downcast Gays* is a book that can make an important contribution to the growth of gay community in Canada. But right now the project needs community support. Your support.

One more good gay book on the stands is one more step towards full community for gay people.

Help us all take that step. With a small, but significant financial contribution.

Send your cheque or money order for ten dollars to: Pink Triangle Press, Box 639, St. A., Toronto, Ontario, M5E 1E4. Make cheques payable to Pink Triangle Press, and mark them "Book Fund."



## United States

### Bryant almost hailed

Antia Bryant, whose anti-gay hurricane rages on in Dade County Florida, was almost hailed. Religious hypocrites of the year, at an Easter-weekend convention of the American Atheists in Chicago. Bryant, along with fellow runner-up Jim Miller, just the award to former Black Panther Eldridge Cleaver, a newly "born again Christian."

Madlyn Murray O'Hair, president of the group, said during the convention that she was heartened to see atheism "coming out of the closet." She named author Truman Capote as one of several luminaries who has recently come out as an atheist.



IF SHE HAS ONE... Meanwhile in Vancouver, a Florida citrus fruit display in a downtown Eaton's store had its own commitment to make on Antia Bryant's runner-up status.

### Presbyterians prefer

A readership poll recently conducted by the American sectarian journal, *The Presbyterian Laymen*, shows that "Presbyterians" disapprove strongly of all aspects of the ordination of homosexuals.

Of the several thousand respondents, 93% said that they "definitely believe that homosexuals should not be ordained as ministers."

When asked what they would do if the pastor of their church were "an avowed homosexual," 92% checked the response that read: "I would leave the church."

from Sex News

## New Zealand

### Gayness used as a smear; politicians urged to resign

Gay Liberation and civil liberties groups in New Zealand have held pickets and other protests against anti-gay campaigns directed at Members of Parliament. One MP has already resigned as a result of allegations made against him, and the political futures of two others are in doubt.

During a heated debate in Parliament last October, the Prime Minister alleged that Colin Moyle, Minister of Agriculture in the former Labour Government, had been "picked up by the police for homosexual activities." Labour Party protests at the allegation led to an enquiry conducted by a former Appeal Court judge, Sir Alfred North. His findings revealed that at 11 o'clock one night in June 1975, Moyle had stopped his car in a street well-known for cruising and had invited an undercover policeman to get into the car and come to his home. At various times Moyle gave three conflicting explanations of the events. He told Parliament that he suspected the man of being a burglar and wanted to see what he was up to. To the policeman himself he said that he was trying to meet guys to gain information for a debate on homosexual law reform, and to Sir Alfred North he said that he was to

meet an unknown man who was to give him details of security leaks.

Opposition leader, Bill Rowling, who had believed the "burglar" story, was angry at the report, and claimed that Moyle had misled Parliament. He eventually persuaded Moyle to resign his seat "for the good of the party."

The second case involved another Labour Party member, Gerald O'Brien. In July last year O'Brien was arrested for indecent assault on two youths ages 16 and 17 after he had been badly beaten up in a motel. A magistrate dismissed the case for lack of evidence, but the two youths were not charged with the assault they admitted committing. Then, in January of this year, a gutter press weekly called *Truth* made further allegations of homosexual behaviour against O'Brien: to the effect that two policemen had seen him try to pick up a man outside a gay sauna in Auckland. When the story was published, there were calls from the Labour Party hierarchy for O'Brien to take legal action against *Truth*, or to resign. Although he has so far done neither, he has announced his decision to step down from his post as Party Senior Vice-President.

The final incident concerned Marilyn Waring, the youngest MP and a liberal member of the ruling National Party. An article in *Truth* last year reported that she was having a lesbian affair with a married woman. Waring made no public confirmation or denial of the report, although she did make a private admission of her party leadership, and public opinion was overwhelmingly in her support. Her electoral fate has disappeared in the latest redrawing of local seats, however, and she may have difficulty in gaining a party nomination for the 1978 General Election.

Protests about the incidents have focussed on two issues. One is the way in which the Prime Minister gained his information about Colin Moyle; he referred to discrepancies between Moyle's explanations and the details that were on police files. The North Report stated that the files had not been leaked to any government minister, but it appears as if the Prime Minister has at least indirect sources of information in the police force. The implications of this fact have not been lost on left-wing groups and others of his political opponents.

The other issue is *Truth's* queer-baiting. The newspaper has consistently stirred up anti-gay prejudice, printed "exposés" of private lives, and asserted that homosexuality is a sufficient reason to bar a person from public office.

Speakers at a public meeting organized by the Committee to Oppose Persecution also pointed out that *Truth* has printed its attacks on them on the same pages as scare stories about the KGB, communist takeovers, and security risks. But even letter-writers to *Truth* itself seem largely to regard this cold-war association of "queers" and "commies" as right-wing propaganda. Even so, its smear tactics are likely to result in the resignation of at least one more politician accused of the "crime" of homosexuality.

by Lindsay Taylor

### National Gay Rights Coalition proposed

During the weekend of January 6-8 about 30 people representing nearly as many organizations met in Wellington to hammer out a constitution for a proposed National Gay Rights Coalition. This meeting was convened to pursue the discussions begun at the Gay Liberation Conference held on the previous Labour Day weekend. The general consensus at that time among the gay organizations was that a uniting body was needed to improve co-operation and communications among the groups and increase their political effectiveness.

Although a partial news blackout has been imposed, *New Zealand Gay News* was optimistic about the weekend meeting and the future of the Coalition. Further meetings are planned to discuss reaction from group executives to the draft constitution.

by Keith Sly



Don't forget your heart pills, hon, 'cause you gotta stay fleeced in public. Arizona lawmakers have proposed a Homosexual Conduct amendment to a bill reforming the state's Penal Code. The amendment would establish a one-year jail term and a \$10,000 fine for anyone who "intentionally and knowingly engages in sexual intercourse or oral sexual contact with a person of the same sex." In addition, reports *GNU News*, the amendment would make it illegal for anyone to have an erection in public, even if it were inside his pants.

The city of Toronto sides with Magnus Hirschfeld in believing in a "third sex," though their theories seem to differ. The 1976 Enumeration notices ask you to specify your sex by checking one of the following: Male, Female, or Business.

Elementary, My Dear Bonar. Mr. E. Bonar Lindsay, renowned educationist and past president of the Quebec Association of Protestant School Boards, said last November that he knew all male elementary teachers "were a bunch of fruits." And he didn't mean grapes.

Anyone wanting to correspond with him about what he did mean can write him at 413 Main Street, Cowansville, Quebec. And send him our best, won't you?

Happy days are here again, according to the (Toronto) *Globe* and *Mail's* Ottawa bureau. A recent report on "The Ottawa Scene" began: "Friday afternoons are happier occasions now for Liberal members of Parliament. Fridays have always been drag days in Parliament and attendance on all sides of the House has been low."

We leave it to you to guess the rest of this exciting tale...



The only response to Trash is bigger Trash. At least in Fort Worth, Texas. When that burg's *Star-Telegram* ran the above editorial cartoon on February 18, local gays responded by marching festively around and around the block where the paper's offices are located. Reverend Jerry Sloan of the MCC compared the event to Joshua's biblical march around Jericho, only this time (said the Reverend) they were trying to break down "the walls of ignorance and bigotry."

No crumbing masonry was reported.

Trash is everywhere, but we're not. So when that burg's *Star-Telegram* ran the above editorial cartoon on February 18, local gays responded by marching festively around and around the block where the paper's offices are located.

Send to: Trash, c/o The Body Politic, PO Box 7289, Sira A, Toronto, Canada M5W 1X9.

**Whole wheat:**  
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Four documents have recently been discovered that show Dr. Sigmund Freud, founder of the psychology called psychoanalysis which has been used for decades to oppress homosexuals, to have been himself consistently opposed to the infamous "Letter to an American Friend" has often been taken as evidence that he was less anti-gay than many of his followers. There he said that "homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it is nothing to be considered as an illness." But this evidence has proved slender when viewed against a mass of psychoanalytic theory that took homosexuality to be a "perversion," an "infantile fixation," an arrest of "normal" sexual development.

In the earliest of these documents, an interview from Die Zeit (Vienna), in October 1903, Freud says: "I am even of the firm conviction that homosexuals must not be treated as sick people, for a perverse orientation is far from being a sickness. Wouldn't that obligate us to characterize as sick many great thinkers and scholars of all times, whose perverse orientation we know for a fact and whom we admire precisely because of their mental health? Homosexual persons are not sick, but they also do not belong in a cure of law."

In 1921-22, Freud and his Viennese associate Otto Rank, took issue with some psychoanalysts who wished to exclude a homosexual doctor from the Psychoanalytic Association. "We cannot exclude such persons," they wrote, "without other sufficient reasons, as we cannot agree with their legal prosecution. We feel that a decision in such cases should depend upon a thorough examination of the other qualities of the candidate."

In 1928, Freud paid honor to the early homosexual emancipator Magnus Hirschfeld with a testimonial in a book published on Hirschfeld's sixtieth birthday. "I have always championed the view that Magnus Hirschfeld's lifelong struggle against the cruel and unjustified interference of legislation against human sexual life deserves universal recognition and support."

The fourth document, and perhaps the most striking, is a petition to the Bilateral Commission which, in 1930, was attempting to formulate a standardized penal code for the German Republic and Austria. This petition urged that a paragraph which criminalized homosexual behaviour be repealed in the proposed new code. "Homosexuals have the same civil duties to fulfill as everyone else," said the petition. "In the name of justice, we demand that legislation give them the same civil rights by repealing the law in question. If homosexuals are guaranteed a life of human dignity, they will reciprocate by reading responsible and dignified lives."

Sigmund Freud, among others, signed this petition. His support was reported in a Vienna labor daily on 16 May, 1930.

Freud's letter arguing that homosexuals can indeed be practicing psychoanalysts is published here, as far as we are aware, for the first time. The other documents appeared only once before — and were forgotten. James D. Breskley, author of *The Homosexual Emancipation Movement* in Germany recently discovered the four while continuing his research into the early European gay rights struggle. None have ever before appeared in English. *The Body Politic* is publishing them now to coincide with the meeting of the American Psychiatric Association in Toronto in May. The response to these documents by Freud's later disciples will be interesting — to say the least.

Even though Freud was a consistent proponent of civil rights for gays, as

\* We want to thank Jim Stealey for the documents on Freud's support of gay rights legislation, and for his translation of them.

Dr. Hendrik Ruitenbeek uncovered the Freud correspondence published here. Located in the Special Collections Section of Columbia University Library, this material will be published in his forthcoming book, tentatively entitled *Seven Selves*. We wish to thank him as well.

these documents incontrovertibly show, a larger question remains: How are Freud's personal opinions on the rights of gay people related to his overall psychological theory? The question is important because many have charged that psychoanalysis is oppressive with respect to gays.

Gay people ought to be familiar with aspects of Freud's larger question, ought to see Freud's support for pro-gay civil rights not just in itself, but as either consistent or inconsistent with his basic theory. However, since those who charge that psychoanalysis is oppressive to gays are evaluated within the context of issues raised by psychoanalysis itself — and the ongoing debate over these issues — the help of specialists is no more helpful to us than the simplifications of the popular press. We've found it convenient here to imagine these issues under discussion by two friends, sitting outside in lawn chairs on an early summer day — gay friends, let's say, both conversant with the issues and convinced of their importance.

These two friends — shall we say it's June, and that they are sipping Labatt's 50 as they talk? — have just decided to address themselves directly to the charge that psychoanalysis is oppressive to women. (That charge is being handled well elsewhere.) But they agree that it bears on their case, and an anal will be concerned with Freud's views on female psychology when it relates directly to the issue of homosexuality.

The first friend begins by marshalling a typical accusation.

"Look, the theory of psychoanalysis maintains from the start that homosexuals are abnormal in their sexual development. Moreover, since the theory presents itself as a science — and thus as a scientific method for investigating the nature of the sexual life of humans — its claim that homosexuality is abnormal is said to rest on scientific fact."

"The very language of psychoanalysis, furthermore, is condescending, even pejorative, as far as homosexuality is concerned. Freud refers to homosexuals as 'inverts' and to homosexuality as 'inversion.' His theory describes homosexuality as a 'sexual perversion' and it suggests that homosexuals have much in common with 'sexual perverts'."

Fighting words, eh? Labels like those, after all, have social implications! By passing as scientific fact, this theory takes little notice of the social consequences of labelling human beings as "inverts" and "perverts" and referring to their sexual activity as "abnormal."

"And then there's the extreme patriarchal overtone. This is a doctrine — if not a dogma — that connects the socially arrested development of homosexual men and women with the alleged inferiority of women: 'inferior women because of their supposed envy of a male penis.' From these premises, the theory claims to show that there 'naturally' exists behavioural characteristics which accompany one's gender. Or, to put it another way, that the difference between male and female bodies results in differences in sex-role behaviour. These roles confer a feminine (by which I mean 'passive') character on women, and a masculine (or 'active') character on men."

"And so, by implication, homosexual men are passive and 'feminine-like.' Homosexual women, lesbians, are aggressive and 'masculine-like.' And does the justification for all this theorizing come from observing the varied assortment of homosexuals and lesbians in general? No — just from a few observations taken from the clinical patients seen by Freud and his friends."

"I know it was somewhat paradoxical for Freud to admit, as he did, that his sample of patients (and the samples of his disciples) could not be taken as representative of homosexual men and women. Yet he still advanced a theory which purported to show that there is such a thing as 'normal' sexual development."

"Need I say what constituted this norm? Heterosexual, reproductive sexuality, of course — the norm."

Freud left and Wilhelm Fliess, the close friend and intimate correspondent from whom he took the notion of bisexual-

homosexuals failed to reach."

The second friend is abt taken aback by the force of this, and reaches for his usual crutch.

"Come on now. Surely you're aware of Freud's 'Letter to an American Friend'! Where he says that homosexuality is not a vice or degradation or even an illness? That letter is squarely at odds with everything you've just attributed to Freud and psychoanalysis since..."

But the first friend interrupts: "You come now! I'll grant you your liberal sentiment, and Freud this, but if we delve into that letter we find this dinger

# The Gay Rights Freud

by Herb Spiers & Michael Lynch

of the unconscious adding that psychoanalysis considers homosexuality to be a variation of sexual functions produced by a certain arrest of sexual development. And that's my point: It's the theory of sexual development itself that's at fault. It assumes that there is a normal sexual development which homosexuals haven't reached. 'Freud is saying that homosexuals — that you and I — are sexually immature. In our society, where our sexuality has a low status anyway, the implications of this theorizing can only be negative. It makes homosexuality into something to be cured."

"Meanwhile, it gives hardly any attention to the curing of the social fear and hatred of homosexuals men and women. In this regard, psychoanalytic theory is asocial, ahistorical, and totally apolitical."

The second friend has seen that his stock answers won't do. He leans back in his chair, and begins rather slowly.

"You're right, Freud did hold heterosexual to be the norm. I can't controvert that. But I think it's important to understand why he thought this."

"First of all, Freud said that the distinction between what is sexually

normal and abnormal, in spite of its practical importance, possesses only a conventional value."

"In one of his two most important works, *Three Essays on the Theory of Sexuality*, he clearly stated that psychoanalysis was opposed to distinguishing homosexuals as a separate sexual category. Freud asserted that all persons can make a homosexual object choice on a conscious level — and that all have made that choice on an unconscious level. He emphasized that exclusive heterosexuality was as much a problem in the scientific understanding of human sexuality as was exclusive homosexuality."

"But then, how could he have maintained otherwise? Throughout his life he insisted on the constitutional bisexuality of all human beings. The reason most people don't act directly on their homosexual component he attributed to the horrendous demands of social conformity. Surely he and psychoanalysis cannot be held responsible for the history of the social repressions of sexuality!"

"And Freud, the most humane of psychologists, never claimed that homosexuals could or should be 'cured'."

Indeed, when he referred to the "curing" of homosexuality, he put the verb in quotation marks.

"You see, I can state strongly enough one point: the importance of Freud's contribution to our understanding of the nature of sexuality, and the contribution that understanding has made to the liberation of homosexuals from longstanding myths."

"Freud showed that human sexuality is not coincidental with a 'normal' sexual instinct. Rather, that the sexual instinct included what he called the 'inversions' and the 'perversions.'"

At this, the first friend sits up. "Aha! Now you're too clever for your own good! You plead that Freud isn't guilty of creating a theory which labels homosexuals as 'inverts' and 'perverts' — and then go right on to cite the notions of 'inversion' and 'perversion' in support of that innocent!"

"To say that 'nigger' is not an oppressive word because black people possess the quality of 'niggeness' —

"I do not in the least under-estimate bisexuality either; I am looking forward to further enlightenment about it, particularly since the moment in Breslau market-place when we both said the same thing."



Book: B-111-10

beings are part of the world, so why should we exempt them from scientific study?

There is nothing necessarily inhumane about this, it seems to me. One psychoanalyst, I should note, takes the word perversion to describe the quality of a relationship between two persons — whether the persons are homosexual or heterosexual. A 'perverted' relationship is one in which to little regard is paid to the humanity of each person involved.

"In view of that moralizing kind of 'science,' it's ironic in the extreme to fault Freud for his careful use of a concept like 'sexual object.'

**A**t this point, let us imagine, the two friends are out of beer. When friend two returns from the house with more, he also has the mail: a gay liberation journal that contains four previously unknown documents showing Freud's support for homosexual sexuality. He resumes:

"This letter from *Die Zeit* — 'a perverse orientation is far less a matter of course' — whatever else Freud meant by 'perverse,' this makes it clear that he didn't mean sick! He said not. Wouldn't it be itself perverse — in our everyday sense of the term, of course — to think like a psychoanalysis would have conceived openly within it the most the presence of persons he regarded as sick or mentally ill?"

"And these letters from 1921-22, Freud, opposing some of his professional colleagues to maintain that homosexuals should not automatically be barred from becoming practicing psychoanalysts. Look at these! Freud's English follower, Ernest Jones, sought Freud's opinion as to whether practicing homosexuals should be admitted to the Psychoanalytic Association. Remember that Freud's answer to this query is all the more telling in light of the fact that the person concerning whom the question initially arose — a Dutch doctor who sought admittance — was later detected as a homosexual and committed to prison. Remember also the times! Any incidence of a homosexual psychoanalyst being arrested for engaging in homosexual acts, even with an adult, could only have summoned further discredit upon Freud's psychoanalysis and its movement. But Freud's answer was undeterred.

"Of course, this wasn't the end of the matter. A month later Freud received a letter from the Berlin circle of psychoanalysts, a letter which put the issue even more dramatically. They wrote: 'We have had the experience that homosexuals with an overt behaviour pattern can travel only part of the way with us. Since homosexuality appears in many forms as part of a neurosis we believe that it should be analyzed. (One becomes an analyst, of course, after passing through analysis oneself). And to this Freud answered that though he recognized the arguments, the exclusion of homosexuals from the profession should not be made a law: 'considering the various types of homosexuality and the different mechanisms of causation.' And here is Freud's 1923 praise of Magnus Hirschfeld: 'Though we don't know Freud's opinion of Hirschfeld's homosexuality, we do know that the letter from the Berlin circle has spoken skeptically of it. Nonetheless, Freud's praise of Hirschfeld's lifelong struggle against the cruel and unjustified interference of legislation in human sexual life is outspoken and uncompromising.'

"Finally, by 1930 Freud had signed this petition — one much like the more famous one Hirschfeld had circulated during the previous decade — urging decriminalization of most homosexual activity. The petition speaks of the ill-effects of the blackmail threat, and urges that without such effects homosexual life can lead responsible and dignified lives like everyone else.

Friend one is silent, and friend two can't help but notice:

"You've been silenced at last? Good! But you shouldn't really be astonished. As far back as 1908, Freud condemned most forcefully the 'civilized' sexual morality of contemporary Western

culture. Why? Because of its adverse effects upon society in general, and upon the happiness of individuals in particular. The sum of these necessities, he said, the urgency of sexual reform. There's pleasure, but no real surplus, then, in finding these documents."

By now friend one has found his tongue:

"Okay, Freud was a liberal. Go ahead and applaud him for that. But while his record on homosexual rights is admirable, even invaluable if viewed historically, I still say that he is chiefly concerned with the rights of men — 'men' with a small m.

"In his own protracted study of lesbianism, Freud attributes that which is estimable in lesbians — guess what? — to their 'masculine' component! Since you have so liberally quoted from Freud to defend him, I will now quote him back to you (I memorized this last year, it appalled me so).

"To understand the context, I should note that Freud is here speaking of qualities which he observed in his lesbian patients. Some of these intellectual attributes also could be connected with masculinity: for instance, her acuteness of comprehension and her lucid objectivity. It is as if she is not dominated by the passions.' Of course, the passion to which he refers is her love for another woman.

"Just because women don't have penis, Freud believed that an unavoidable inferiority complex is the lot of women. If I recall correctly, he even says that 'being a woman means possessing a sexual instinct.' This was not just a quip on his part. He held this view to the very end of his life. My memory's pretty far off also recall the following. It's from his New Introductory Lectures on Psychoanalysis, a book he wrote later in his career. 'We attribute to women a greater amount of narcissism (and this influences their attitude) so that for them to be beloved is a stronger need than to love.' He went on to claim that 'their vanity is partly a further effect of penis envy.' They say driven to their physical charms more highly as a belated compensation for their original sexual inferiority."

"This is just plain reactionary! Whether unintentional or not, it serves to maintain male privilege and to stifle the full liberation of women. And I know you agree that the liberation of women and the liberation of homosexuals is one and the same light.

"So I say that the implications of his theory substantially weaken the progressive views on homosexual emancipation that he publically espoused.

"What Freud was putting into practice was not what Freud preached."

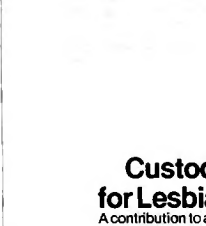
Satisfied with this climax, friend one sits back and finishes his beer. Friend two, perplexed, stumbles to reply:

"Well, yes, you're right. In his own therapy with patients he overlooked the very importance he attached in theory to mankind's bisexuality. He just didn't get from his male patients the female side of the psychology. And he misunderstood 'eminine psychology.'

"Like so many of us, Freud's 'sexism' was his failure to put into practice what he preached in theory: the fact that psychologically there exist 'women' in every 'man' and a 'man' in every 'woman.' I wonder if discrimination against women results, in part at least, from the fact that we men just won't accept our feminine side. And then, proving the point, we oppress women through the major social and political institutions which we as men basically control."

**W**hen I interrupt the conversation, and the beer on the last note — hoping that the other dialogue never comes to the expression of the type of sore spots that exist in psychoanalytic theory as Freud formulated it. Still, a few closing words are in order: words which our imagined friends and doubter would have gotten around to eventually.

Freud's theory must be judged in its parts and as a whole. Isolated passages can be found for both praise and



## Custody Rights for Lesbian Mothers

A contribution to a strategy discussion\*

There are two common mistakes made in evaluating lesbian child custody cases. Sometimes a cloistered approach is advocated by timid feminists who say that lesbianism or homosexuality, as grounds for divorce or as a factor in a child custody dispute, is a threat to every woman. And that this kind of bigotry could be used randomly.

While this may be true, it overlooks the fact that most women threatened by accusations of lesbianism are lesbians. Succumbing to the fear that potential supporters will be lost through direct association with lesbianism is dangerous and defeatist. Trying to make lesbianism more palatable appeals to no one. Not the straight women who are often targets of these appeals (they aren't taken in by the ruse). Nor to lesbians who will only benefit from clear victories and unambiguous support of their rights.



How do we apply this strategy to custody rights struggles? A civil rights orientation is a way to demonstrate to gay people that the movement takes their needs seriously. Lesbian mothers are often among the most severely oppressed gay people and we must not overlook, or appear to overlook, their pressing needs. Our civil rights demands win support because they can be widely understood, by gays and straights alike. We need not fear that gay people will be less willing to support a child custody campaign because it is not able to be as public as we would like.

Another part of our strategy — winning public (i.e. straight) support for the changes we seek — is not likely to be as easily accomplished. And this has little or nothing to do with how public such a case is. It is difficult for straights to grasp the importance of, and lend support to, the child custody struggle. For example, the Ontario New Democratic Party, a body that is usually sympathetic to gay rights, had some difficulty coming to terms with CGRO's child custody demand at a conference in Kingston last year. The demand was not adopted as party policy, and a gay correspondent described it as one of the "nutty" demands of the conference.

Reverence for the family as a bastion of 'natural heterosexuality' is widespread, even among our fair-weather liberal friends. Extensive public re-education is needed to change circumstances require it, we can call upon the same kind of support that the gay movement has mobilized for John

Damien. While it is much easier for a gay person than a straight to understand that it is homophobic and unjust to deprive a lesbian of her children because of her homosexuality, even gays could profit from some re-education. Many gay men are reluctant to support issues primarily involving lesbians (just as the converse is true) and it has even been the sad experience of lesbian mothers to see other lesbians dissociate themselves from gay women with children.

But education alone will not make the difference. The gay and lesbian movements must support the struggles that are going on in our own communities on whatever level is possible. A precedent in a provincial, or higher, court could serve as a precedent encouraging women to pursue their rights rather than settle unsatisfactorily out of court, which so often happens now.

It is difficult to know when a case cannot be entirely public. But since adequate funds are frequently crucial in child custody cases, fund raising is one contribution we can make in hopes of securing such a precedent. Members of the movements can also build confidence by showing themselves as committed people prepared to defend gay women, in court. And some day we will be able to apply our public action strategy fully. It will take a courageous lesbian who is not willing to give up even though the other avenues of retaining her child or children have been closed to her. Let us hope that when such a woman comes forward the movements will have been able to do the necessary ground work to give her the support she needs.

by Chris Bearchell

\*Based on a position paper that the executive of the Toronto Gay Alliance Toward Equality.



# Our Image

The BP Review Supplement

Number 8



A gay icon: James Dean in *Giant* (1956). The sensual, defenseless pose with a deadly weapon suggests Dean's contradictory image in film: a gentle, non-butch way of being a man, which

appealed to gay viewers but which also required his characters to be emphatically heterosexual.

Since the gay movement began we have insisted on the centrality of the media understood in its widest sense as a carrier, reinforcer or shaper of our oppression. Sometimes we have gone overboard in blaming the mass media — they are only one of the instruments of oppression. More important, we have tended to condemn images of gayness in the name of aesthetic concepts and values that are highly problematic. We've tended to demand that gay characters and themes be represented according to certain ideas and ideals about what art is, without seeing that such ideas and ideals are straight ones, not neutral or transparent but imbued with a sexual ideology that has anti-gayness as one of its cornerstones.

## Expression

Many critics, especially in gay publications, are concerned with how gayness expresses itself on film. Running through all of these articles is the notion of the "gay sensibility," which has been defined by one critic as "a creative energy reflecting a consciousness different from the mainstream, a heightened awareness of certain human complications of feeling that spring from the fact of social oppression, in fact, a perception of the world which is coloured, shaped, directed and defined by the fact of one's homosexuality."

There is already a problem here with the notion of a gay sensibility. It appears to suggest that the very fact of being oppressed, and of being able to pass because one's "stigma" need not show, automatically produces the gay sensibility. I am certainly happy to acknowledge the fact of this sensibility, but it has to be understood as something that has been and is produced and practised in history and culture. It is the specific way we for rather, a relatively out minority have found of coping with

and resisting our oppression and our peculiar situation as "invisible" stigmatised people. Oppression does not just produce a subcultural sensibility, it merely provides the conditions in relation to which oppressed people create their own subculture and attendant sensibility. A second problem is that it is in fact rather hard for an individual sensibility to

or he is most likely not aware. Even if films did have individual authors (as most underground films do), it would still not alter the problem. The author may have any qualities you like, but the cinematic language has connotations and conventions that escape the author. Take a film like *The Detective*, which sets out to be sympathetic, puts a major star (Frank Sinatra) as a defender of gays and details some of the forms of oppression (and self-oppression) takes, but nonetheless cannot help but reproduce the dominant image of gays. The actual conventions of the film are more powerful than the intentions of scriptwriter and star. Thus the star's unassailable heterosexuality and centrality to the action demands a gay passivity in the narrative — a straight has to act for us;

gayness, deviancy and crime. The actual realization of the gay scene can find no way round the tradition of recording the grotesque. The milieu is sketched in by cutting from bizarre face to bizarre face, accompanied by snatches of dialogue lifted out of context, as the protagonist supposedly looks round and takes in the gay environment. This is a conventional representation of the gay scene — compare similar scenes in *The Killing of Sister George*, *New Face in Hell*, *The Naked Civil Servant*, etc.

Nor is the problem confined to commercial cinema. (Indeed, as has been pointed out, the very obviousness of the conventions in commercial cinema may mean that they are easier to manipulate in progressive ways than the hidden conventions of "art cinema"). Thus in contemporary French cinema there is really little to choose between the lesbian in *Emmanuelle*, an obvious exploitation film, and those in *Les Biches*, directed by critically acclaimed Claude Chabrol, and the feminist film *Le Fiancé du Pirate* — except that she is actually rather nicer in *Emmanuelle*. This is because in every case the film is made within a straight framework — women

# The cellophane ghetto

Gay people haven't been seen much on film but even so, the medium has helped to define our world

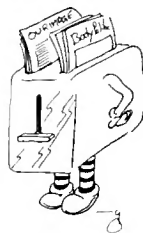
by Richard Dyer

surface in film. This is partly because so many different people work on a film, in an often fragmented and long-drawn-out production schedule. Even the director has limited room for manoeuvre. But more importantly it is because any artist in any medium whatever is working with a tradition, a set of conventions, that are imbued with meanings that she or he cannot change, and indeed of which she

the bleak view of sexual relations in American thrillers like this means that gayness is seen as part of a web of sexual sickness, equated especially with the hero's wife's nymphomania (i.e. she fancies men other than him). As well, the gay scene can be shown legitimately only at points in the plot relating to crime (why else would Sinatra be interested?), and so enforces the link between

seen only in relation to men — and the lesbianism is there as a facet of the heterosexual world-view. In the case of the first two, the attraction of lesbianism is evoked the better to assert the superiority of heterosexuality; in the case of *Le Fiancé du Pirate*, lesbianism seems to represent a "sick" way of being an independent woman as compared to the heroine's choice of independence through prostitution (which

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## Contributors

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**Judith Crews** is an Alberta lesbian poet whose first book of poetry has recently been published by Catalyst Press.

**Ron Dayman** is a Montreal gay activist who has researched gay themes in Quebecois literature.

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**Jean Kowalewski** is a Toronto librarian currently working on an MA in linguistics at York University.

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**Robert Trow** is a Toronto rabbit disguised as a paramedic at Hassle Free Clinic. He has a beautiful lover.

**Robert Wallace**, playwright and director, teaches English and Humanities at Glendon College, York University, in Toronto.

allows her both to revenge herself on men and to leave the village. In no case is lesbianism expressing itself.

In this perspective, Jack Babuscio's article on James Dean is instructive. (Jack Babuscio is a writer for the English periodical, *Gay News*. Ed.) He argues that Dean's gayness informs his three screen roles, giving them "depth," "warmth" and "sensitivity." Thus *Giant*, for instance, allowed him to express "the inability of adolescents to relate to the sexual roles played out by parents." Now in terms of how a particular screen image happened to come about, the role of Dean's gay sensibility in modifying and shaping it may well have been crucial, and it is important to say so. But at the same time one has to see that, as an expression of gayness, it is deformed. There is never the slightest suggestion that Dean is gay in any of his roles. Plato's "crush" on him in *Rebel Without a Cause* is not reciprocated, and there is no such attachment in the other two films. At one level of course, Dean, quite possibly through his gayness, did help launch a way of being human and male without being particularly "masculine" (cf. also Montgomery Clift and Anthony Perkins) — and that is a contribution to the struggle against the sex roles. But this struggle could only be shown at the expense of the character's gayness — he had to be seen as emphatically heterosexual. Moreover, the narrative frameworks of the films implicitly reinforce heterosexual sex-role norms. The point about Dean's roles as roles (rather than the qualities his performance suggests, which may well be in contradiction with the roles), is that he is, in *East of Eden* and *Rebel Without a Cause*, the son of, in the first case, a strong mother, and, in the second, a weak father. The stress on the "extraordinary" quality of these parents (Jo Van Fleet in *Eden* always photographed in shadow and with dramatic "expressional" techniques of lighting and camera angle; Jim Backus played for laughs and pathos in *Rebel*) implies the propriety of the ordinary parental roles of "weak" mother and "strong" father.

Dean, of course, had a following, and it was undoubtedly because of the kind of non-butch image of being a man that he projected, an image that gay men have been in a particularly good position to imagine and define. I don't want to

deny his contribution nor its gay roots. But his contribution is made, inevitably, at the expense of gayness. It is, moreover, in an artistic form where his function in the narrative contradicts the implications of his image. People may have taken away an image of gentle sensitive ways of being a man, but they may also have taken away a sense of neuroticism born of inadequately performed sex roles. Films, and most art, are usually contradictory and open to alternative interpretations; and as long as it is a question of inscribing gayness into films as being, any full, undeformed expression of the gay sensibility will tend to be merely a weak counterpoint to the reinforcement of heterosexual sex-role norms.

## Ordinary human beings

A very common stance of straight critics, and even many within the gay movement, is that films should show that gay people are just ordinary human beings. Highest praise is granted to those films where it is apparently "incidental" that the characters and milieu are gay.

It may be true that we are still at the stage where we need to assert, to others and to ourselves, that we are part of the human race. But this assumes that there is no real difference between being gay and being straight. Yet, from a materialist standpoint, gayness is different physically, emotionally and socially from heterosex.

It is physically different not in the sense of involving different genetic factors but in the sense of being a different physical activity — two women in bed together is not the same as a man and a woman together or two men. It is different emotionally because it involves two people who have received broadly the same socialisation and have thus formed their personalities in relation to the same pressures and experiences. Gayness is socially different because it is oppressed. Oppression enters into straight relationships, of course, partly through the legacy of puritanism in its various forms and partly through the oppression within straight relationships of women by men. But the heterosexual impulse is not itself condemned (except in extreme instances) and a space is allowed for it in marriage. We, on the other hand, have nearly always been

condemned for even having gay desires, and no real social legitimacy (in a wider sense than mere lack of legal constraints) has ever been allowed us. I don't wish to imply that we are different in every way from heterosexuals — in terms of aspects of our lives not directly involving relationships, we are, clearly, the same. Our bodily functions, how we do our work, our intellectual and creative abilities, all these are in no way different except insofar as they involve relationships. The trouble is, of course, that they do — so much of life is relationships, and even where there is no physical sexual expression, the sexual reality of our lives necessarily informs them.

What this boils down to in terms of films is that if you are representing sexual and emotional relationships on screen, it does make a difference whether they are gay or straight. One will not do as a metaphor for the other, neither will do as general metaphors for human sexuality and relationships. In assessing, for instance, the kind of power struggles and games portrayed in *The Killing of Sister George*, *Starcross*, *The Bitter Tears of Petra von Kant*, and *The Boys in the Band*, one has to decide whether these are the power games going on in gay relationships (as termed and practised in a situation of oppression), or whether these are the power games going on in straight relationships (formed and practised in a situation where men oppress women). If the latter, are they transposed to ostensible gay characters in order to give the verdict of "sick" and "neurotic" to heterosexual relationships by ascribing them to homosexual people? The films mentioned seem to me to be so lacking in any sense of the reality of oppression (the social situation of gayness) and of gay sexuality (the physical activity of gayness) as to make the second interpretation the more likely.

A further reason for accepting this interpretation is that it is characteristic of a minority of gay relationships to imitate straight marriages. Thus superficially, seen from the outside, gay relationships can be reduced to the forms of conflict of straight ones. At the same time, however, it is implied that it is the "tragic" impossibility of gays actually being married and straight that accounts for the conflicts. In this way such domestic dramas of "gay" life are doubly



The anguish... Clockwise from top left: Dick Bogarde, *Victim* (1960); James Dean, *Rebel Without a Cause* (1955); Rex Harrison and Richard Burton, *Starcross* (1969); Kenneth Nelson and Frederick Combs, *The Boys in the Band* (1970); Hanna Schuyler and Margit Carstensen, *The Bitter Tears of Petra von Kant* (1972).

reassuring for the straight audience — they allow it to view problems of heterosexuality (which psychologically they no doubt need to without being shown that these are their own problems). They are shown instead how tragically impossible a straight life is for gays. At this is confirmed by the way straight critics, presented with a similar drama involving *hell* people (Who's Afraid of Virginia Woolf?), promptly turned around and asserted that it was really a disguised homosexual play! This, despite Albee's assurances to the contrary.

# Realism

Lingering behind much of the criticism of the representation of gays in films is the feeling that it is not real, it does not show gay people as they really are.

Realism is one of the trickiest terms in the whole critical vocabulary — yet it is endlessly evoked, often with recourse to synonyms like "convincing," "true-to-life," "plausible" and so on. What this means is that we require films to present us with settings, people, events that as closely as possible resemble day-to-day life, granting a little artistic licence. We tend not to recognize how tied to conventional realism is, although one has only to look at the realism of earlier periods (British '30's documentary, Italian neo-realism, Method acting) to see both how stylized all realisms actually are, and how each realist style carries all sorts of cultural, historical connotations with it. However, the problem with realism is the fact that it is really only capable of capturing the surface of life — it cannot capture what is going on inside people's heads, nor can it capture the social forces that determine the surface of life.

In fact, it is very hard for realism to do anything but reproduce dominant ideology. In everyday life objects and appearances have, first, an objective status in the bio-physical world, and second, a range of potential significances for us individually, although dominant in that ranges what our culture has taught us to associate with them. But once objects and appearances are filmed, they can only mean to us what they mean in the film. They are signs whose only bio-physical status is celluloid. It then becomes exceedingly difficult for them to mean anything but what they predominantly mean in our culture. Thus, to

show gay people 'realistically' on the screen means to show them with the conventions of the prevailing cinematic realism. This in turn means reproducing society's ideas and assumptions about how gays really are. Whatever its intentions (and the intentions of realist film makers are seldom anything but generous), a realist film about gays is unlikely to challenge the audience's assumptions about gay people. While we as gays may read the everyday surface represented (perhaps quite accurately) according to our sub-cultural understandings, the rest of the audience is perfectly free to read it according to its dominant cultural understandings.

Realism can, within its conventions, show the look of gay life, but it cannot show how it feels, and what it means to gay people, nor can it show the social pressures that act on us and so produce the look of gay life. This is neatly demonstrated in the film *Victim*, which is a mixture of liberal realism and crime thriller. The notion of oppression comes across in the film, but only because of the non-realistic elements. It is, for example, a major star (Dirk Bogarde, then a pin-up who is blackmailed for being gay, and the thriller narrative clearly assigns villainy to the blackmailers, not the gays. The depiction of gay life is, in the conventions of the time, realistic enough — but the conventions of the time are such that 'real' can only mean the kind of 'sick-stick' view of homosexuality that the film's title would suggest. Thus, while gayness does not connote evil, it does connote sickness — the dominant bourgeois view of us, as Wolfenden's report revealed.

# Stereotypes

No terms more frequent in gay criticism of the cinema than 'stereotype'. Certainly we are right to be angry about the succession of pathetic, ridiculous and grotesque figures that are supposed to be us up there on the screen.

We may define stereotypes as a method of one dimensional characterization — that is, constructing a total character by the very mention of one dimension of her or his characteristics. Thus, to know that a character is lesbian is immediately to know that she is aggressive, frustrated, loud mouthed, big-boned and perverse. All art, indeed all our thoughts about the world, uses

typecasting, but when we label someone a 'grocer' or a 'doctor', we usually assume that that does not tell us all we need to know about him (and we usually assume it is a man). Whereas it is assumed that stereotypes such as the dumb blonde, the happy nigger, the bull dyke and the camp queen tell us all we need to know.

Thus far we can agree that stereotyping is a bad thing. However, behind this notion of stereotypes there lingers another notion which may be equally undesirable — the idea of the 'rounded' character, the type of character construction practised by nineteenth century novelists and advocated by theorists such as E.M. Forster. This is not the 'natural' way of depicting people in art, but a particular artistic method for constructing protagonists in a particular narrative tradition. It is a method that includes certain of the dominant values of Western society — above all,

individualism, the belief that an individual is important in and for himself, rather than for her or his class, community or sisters and brothers. This cardinal aspect of bourgeois ideology (in contrast to a feudal or socialist ideology) is built right into the notion of the 'rounded' character. The individual may well feel some public allegiance to groups with whom s/he identifies, but s/he is ultimately seen as distinct and separate from the group, and in many cases, antagonistic to it. Rounded characterization is far from ideal when you need (as we do) expressions of solidarity, common cause, class consciousness, fraternity and solidarity.

What we need is not the replacement of stereotypes by rounded gay characters (though it would be wrong to underestimate the temporarily progressive impact of films which do use rounded characterization for gay characters. This breaks the rules — it is a surprise to find Peter Finch in *Sunday Bloody Sunday* treated with the same 'roundness' as Glenda Jackson). We need the development of positively valued gay types. That is a representation of gay people which does not deny individual differences as stereotypes do. But which does not, unlike rounded characters, diminish the sense of a character's belonging and acting in solidarity with her or his social group.

What the positions just discussed

seem to lack is any concept of the operation of 'style' in art. Films are treated as transparent, neutral, a mere medium, and the distorted representation of gayness as a correctable 'regrettable' fault. As long as the mesh between artistic form and dominant ideology is ignored, no radical critique of gays in film can be accomplished.

Where gayness occurs in films it does so as part of dominant ideology. It is not there to express itself, but rather to express something which may be equally unexpressed by the dominant ideology in general as understood by *his*. Gayness is used to define the parameters of normality, to suggest the thrill and/or terror of decadence, to embody neurotic sexuality, or to perform various artistic/ideological functions that in the end assert the superiority of heterosexuality. We are wrong to assume that gayness in films is a mere aberration on the part of straight society — how straight view homosexuality is part and parcel of the way the culture teaches them (and us) to think and feel about their heterosexuality. Anti-gayness is not a discrete ideological system, but part of the overall sexual ideology of our culture.

This ideology is complicated. There are many inflections of the *hell* norms, and much of the analysis of images of gay people has to take this into account. Two examples — gayness in the American thriller tradition called "film noir" (e.g. *The Maltese Falcon*, *In a Lonely Place*, *Glitter* and *Rio*), could argue, in later cases such as *Gunn* and *New Face in Hell*, where gayness is part of a web of sexual fear and anxiety (especially in the latter, quality potent women who endanger the hero).

As well, the film *Victim* is one example of a whole series of British films treating social issues such as child prostitution, child-molestation, adultery as "problems" and "sickness." How gayness is represented derives from the particular inflection of the ideology of the movie.

Moreover, and here we can take hope, ideology is contradictory, ambiguous, full of gaps and fissures. Straight culture is attracted as well as repelled by gayness, and films reflect this. Gay culture, although itself formed and delimited in the shadow of straight culture, does contain oppositional elements within it. (At the very least, it always raises the spectre of alternatives to the family, sex-roles and male dominance. For example, in the extremely conventional, bourgeois, "well-made" film, *Summer Wishes, Winter Dreams*, the very briefly shown gay characters are presented as performing ballet grotesques. Not on the face of it a positive assertion of gayness. Yet the film centres on the rifts and cruelties of a heterosexual relationship, and at the end of the picture, the gay relationship, although not shown, is evoked as a positive, happy one. The fact that it is off screen suggests how hard it is to find images to evoke this.) Moreover, the central character's dilemma is structured in the film (as the title indicates) in terms of dreams (the nightmare of the heterosexual wish (sentimental reconciliation of son within the family unit). Her anguish is shown to stem not from reality itself but from how she thinks of it. There thus arises an undertone to the film which does begin to raise questions about the whole edifice of marriage, sexual relationships and so on. It is so such undertones that should look, for they are the most likely sources of a cinema which undermines heterosexual artistic hegemony from within, and may in the process create a form of artistic language which comprehends all of human sexuality and relationships. □



...and the Forced Nanny

Above: *Summer Wishes, Winter Dreams*

Right: *Boys in the Band*

"Gayness is used to define the parameters of normality, to suggest the thrill and/or terror of decadence, to embody neurotic sexuality, or to perform various artistic/ideological functions that in the end assert the superiority of heterosexuality."



Left: *Boys in the Band*

Centre: *Summer Wishes, Winter Dreams*

Right: *Boys in the Band*



...and the Forced Nanny

Above: *Summer Wishes, Winter Dreams*

Right: *Boys in the Band*

Above: *Les Biches* by Claude Chabrol. Artistic, but the lesbians aren't even as likable as in the porn flick *Emmanuelle*.

Left: *Boys in the Band* Cause: Stressing the propriety of weak mothers and strong fathers.

"The Celluloid Ghetto" was first published as "Gays in Film" in the British gay *Gay Left* (Number 2, Spring 1978). *Gay Left* is a socialist journal published periodically by a collective of gay people. Copies may be obtained (\$1 plus 50p postage) from:

Gay Left  
36A Caven Road  
London W2, England

# Toronto Gay Alliance Toward Equality

Become a GATE supporter  
Fight to end discrimination.  
Add your voice to the move-  
ment for our liberation.  
For a minimum pledge of \$10 a  
year (\$5 for unemployed) we  
will give you:  
● reduced admission at GATE  
dinners and dances  
● A subscription to Gay Rising,  
GATE's monthly newsletter

● in information about upcoming  
events and how you can help  
in the fight for our rights.  
Join the Lesbian Caucus.  
An autonomous organization  
that seeks to mobilize the  
lesbian community of Toronto.  
Meets the second and fourth  
Sunday of each month (see  
calendar below).  
All women welcome.

## CALENDAR OF EVENTS

Wed May 4 Business meeting,  
193 Carlton, 8pm  
Sun May 15 Lesbian caucus meeting,  
193 Carlton, 4pm  
Wed May 18 GATE Dinner, 519 Church St.  
(at Wellesley) 6:30 pm

### The GATE Dance

Saturday May 7 Holy Trinity Church,  
Saturday May 21 behind the Eaton Centre

### Politics of Homosexuality: Discussion Group

Wed May 11 "Gay Women & Gay Men:  
One Struggle?"

Wed May 25 "Working Gay People"

Write us at 193 Carlton Street, Toronto M5A 2K7  
Or Phone us at (416) 964-0148

# YOU'RE INVITED!

All Canadian lesbians and gay men are invited to the  
Fifth National Gay Rights Conference, meeting on  
Dominion Day weekend in Saskatoon.

## Come join us there.

Come help discuss the issues of our day, both general:

- sex and sexuality
- lesbian culture
- human rights for gays
- gay youth
- police repression
- gay parents
- counseling in the gay community
- lesbian communications

### and specific:

- CBC vs. gays
- 1972 electoral strategies
- the John Damien Defense
- gays in Quebec
- trade union support
- sex offenses in the Criminal Code
- lesbian rights.

Come participate in workshops, dance at the dances,  
socialize at the coffeehouses, view at the video  
presentations, meet new friends from Halifax to Victoria.

Come join your national movement, the one that's  
getting things done.

For full information and registration forms, write to **Fifth National Gay  
Conference**, Gay Community Centre of Saskatoon, P.O. Box 1562, Saskatoon,  
Saskatchewan S7K 3R8

## OUR IMAGE

## Theatre

**Craig Russell  
and Company**  
Theatre in the Dell  
Toronto

Reviewing a female impersonation act is  
a very dicey proposition. We inevitably  
carry some of the cultural baggage of our  
sex-role conditioning along with us to  
the performance. I've attended stage  
drag shows for both straight and gay  
audiences and there's always an uneasy  
blend of discomfort and titillation in an  
audience as the performer steps  
dangerously outside his role by donning  
women's clothes and mannerisms.

On a more general level, it represents  
an important and long-standing tradition  
in gay culture, with ardent defenders and  
vicious critics in the gay community.  
Early gay liberationists recognised an  
exciting potential for challenging sex  
roles by parodying them on the stage and  
in the streets. But many women (and  
some men), even then, found stage drag  
offensively sexist, because it so easily  
caricatures the oppressive roles many  
women endure for a lifetime — roles  
which are shed when the show's over as  
easily as they are put on. Besides, in a  
form of entertainment aimed at gay men  
and liberal straights, parody can easily  
degenerate into mockery.

Craig Russell is a good female impersonator.  
His makeup and costuming is  
accurate, and his mobile features  
provide some striking portrayals. The  
night I was there, Russell performed  
despite a throat infection, which gave his  
voice a slightly hoarse quality. Quick  
exits and entrances were hampered by a  
cramped stage shared with four  
musicians.

However, Russell's temporary vocal  
impediment was put to good use in his  
first impersonation, rendering Carol  
Channing's dubious singing voice even  
more crackly than it sounds in real life.  
Russell brilliantly captured her cutesy-  
pie mannerisms and self-styled  
kookiness in his best impersonation of  
the evening.



The obligatory Mae West number was  
more of a visual triumph, since West's  
bawdy repartee and suggestive voice are  
probably not difficult to emulate. Other  
highlights were Peggy Lee in miles of  
blue chiffon mumbling her way through  
"Fever," and the later Judy Garland  
mimic "Over the Rainbow" for  
everything it's worth. Russell's vocal  
powers does have its limits, however, as  
in Marge Channing's monologue from  
"All About Eve," where the appearance  
and gestures were pure Davis, but where  
the voice could have belonged to anyone.

Why is it that female impersonation  
has for so long been identified with gay  
culture? There's not much explicitly gay  
content, though Russell's show con-  
tained a smattering of references to gay  
sex and gay cultural phenomena. I think  
much of the appeal of stage drag derives  
from a fascination with the whole con-  
cept of playing at roles. Most of us have  
consciously acted out socially defined  
male roles at some period in our lives. To  
an extent, then, there is a guaranteed  
rapport between a gay male audience

and a performer who abandons  
traditional masculine behaviour to  
assume a role denied to men.

It is much less clear why certain  
actresses have such a large gay  
following and are often impersonated.  
Davis and Dietrich defined a  
new screen persona as self-reliant  
women with decidedly male qualities.  
Perhaps the images projected by these  
women are appealing, since the enter-  
tainment world offers so few male  
models accessible to gay men.

Even the images projected by the  
popularity of someone as blandly  
heterosexual as Barbra Streisand. Her  
admirers tell me that gay men identify  
with her images, partly because she  
pushes it away to stardom. If so, it's  
a rather negative identity, since stardom  
read acceptance comes only after one's  
ugliness is reshaped into something  
socially desirable. Does it in some way  
depend upon the negative self-image  
many gay men still have? Or is it a sym-  
bolic means of throwing off oppressive  
male roles? At present, it is an aspect of  
gay male culture that offends some  
lesbians who, justifiably, resent being  
satirized by men. Interestingly, to note that  
with rare exceptions, Black and Jewish  
satire is performed or written by Black  
and Jewish artists. Yet women and gays  
continue to be legitimate comic material  
for men and straight men. Is our reaction  
to anti-gay humour that different from the  
way some women react to drag?

by Robert Tron

## Books

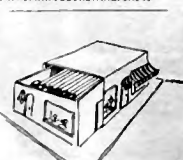
### A Woman Appeared to Me

Renee Vivien (translated from  
French by Jeannette Foster)  
Nal Press, Box 5025,  
Washington Stn, Reno, NV 89513,  
\$7.50, \$4.00

All of us are once more in the debt of  
Jeannette Foster. Her *Sex Variant  
Women in Literature* was for years the  
only bibliographical tool for the study of  
lesbians in literature, and it is still the  
best. She has now rescued for us a "lost"  
text, *Une Femme M'Apparut*, which was  
published in Paris in 1904, but has until  
now been unavailable in English. It is im-  
portant not only as a fictionalized account  
of the relationship between Vivien and  
Natalie Clifford Barney, but as a work  
of art concerned with both the nature of  
creativity and the nature of woman as  
artist.

The autobiographical content of the  
book, which is based on the events of  
1899-1903, is both its strength and weak-  
ness. On the one hand the emotional  
content of the book is so intense and  
vivid that it overwhelms the reader just as  
Vivien herself must have been over-  
whelmed. On the other hand, the cosmology  
of flowers, music, colours and per-  
sonages is too personal to be totally ef-  
fective, and the book occasionally lapses  
into formlessness because it imitates  
life too closely. Yet this is not merely a  
roman à clef, autobiography, or an  
example of "woman's confessional writ-  
ing." It is a deeply symbolic book about  
the nature of woman, and particularly  
about the nature of her sexuality and its  
relationship to her art. The woman of the  
title is not only Valéry (Barney), but an  
archetypal woman of whom the women  
in the book are only rainbow-like frag-  
ments.

The three central women of the novel  
are the narrator, Valéry, and San Giovanni,  
the so-called "Androgynous." San Giovanni  
is a mysterious figure, and Rubin specu-  
lates in her introduction that she is





Renée's ideal self. The narrator, then, would come closer to her real self, a self that dwells on death and decay and is incapable of loving more than one figure at a time. Val is the opposite, a figure of light and laughter, with an ability to give herself emotionally to many women at the same time. She claims she is incapable of love, whereas the narrator suffers endlessly of it. In the middle stands San Giovanni, the most successful artist of the group. Her parable of the Charming of Serpents opens the novel and its phrases and ideas are repeated throughout. She is the narrator's mentor, a woman who understands the connection between suffering and art. She writes not only out of her own suffering, but out of the suffering and injustice of the lives of all women. It is San Giovanni who is Sappho's most ardent admirer and defender, and who strives for a Sapphic love, 'at once ardent and pure, like a white flame.' She is the 'clearest' descendant of Sappho the novel presents, and this is closest to the archetypal woman artist Vivien wished to be.



Renée Vivien in masquerade.

The novel is at its best when Vivien ceases to be entirely personal and takes San Giovanni's advice concerning the contemptibility of vulgar imitation of the real. The section describing the narrator's reaction to Ione's death is both realistic in its evocation of guilt and despair and surrealistic in its imagery, and captures Vivien's style at its best.

And then, in deeper shadow, amid the perpetual adoration of flaming candles, there was a virginial casket scented with white violets.

A death rattle, and another, and another... I had ceased to exist. I was a formless and confused mass, without colour or boundaries. I was floating with no other sensation than shuddering nudity. A thought surfaced amid this empty consciousness, a thought sharper than desire or prayer. To be what I was, even though I had already forgotten who I was.

Then darkness, and nothingness.

A Woman Appeared to Me is an uneven, but powerful and important book. Jeannette Foster is to be congratulated on her beautiful and sensitive translation from the French, and the Naïad Press for having the wisdom to print it.

by Daphne Kutzner □

## The ripening fig

**Tales of Emerging Womanhood**  
Martha and Lucy Van Felix-Wilde  
Porpoise Press, Box 328,  
West Hamstead, New York 11552,  
1975, \$5.00

## The legacy

Sonya Jones  
Vanity Press, Box 15064, Atlanta,  
GA 30333, 1976, \$3.95

The ripening fig is a collection of short stories by two women who have written them under a joint last name. The book

begins and ends with badly reproduced photographs of Martha and Lucy in a rural setting, together with their girl children. There is a progression in the stories from dehumanizing but culturally approved relationships of men with women, towards an increasingly militant, radical lesbianism. At first glance, we seem to have all the prerequisites for a political, feminist attempt to create a literature out of an alternative lifestyle.

But that's not what it turns out. The lesbian feminism in this book has been twisted to allow only the peculiar, narrow values that the authors espouse, and to engender a bitter diatribe against anyone, man or woman, who does not fit into their personal and very shallow world. Their anti-human dogmatizing strikes out at everyone, including such groups as fat people: "I was always repulsed by fat people. Wilma was bigger than Jo-Jo. She was a tank. With short dyed black hair in a butcher cut. Her legs crossed together when she walked. In a long, thin, thread of anti-Semitism, one of the patriarchal values is made to be a 'fat slob' who 'lost patience with all foreigners he had to interview who did not speak Yiddish.' The authors are gratuitously snipes at the people who smoke, drink, or eat processed foods, all of which vices come across as male contrivances to preserve the patriarchy.

The ideal lesbian feminist story is described in the second-story, entitled "Veronica and Alicia." In this Utopia, created by a group of women called the Aurelian order, and physically perfect Amazons ride around the state of Arizona on horseback, as they make weighty and mythical pronouncements. This fascist cardboard world might have been created by Ayn Rand, were she a lesbian.

Because the philosophy, such as it is, is represented by this book is disturbing, one almost overlooks its literary qualities. The vicious stories are driven home by an unwavering stream of hard, short, staccato sentences. Lifeless characters endlessly mouth mean-spirited dogma. The stories are, in a word, boring.

On the cover, the authors have considerably provided this notice: "Don't be afraid to read this book. If you have no lesbian tendencies, it won't give you any!" Probably the truest and most accurate thing they have to say.

The legacy is written by a very different sort of lesbian feminist than The ripening fig, and with a completely different set of motives. Although Sonya Jones' sensibilities come through as those of a lesbian feminist, this book does not have the sledgehammer effect of a strident and unthinking dogmatism. It is clearly written out of the author's desire to attempt to express a particular form of experience with some degree of compassion.

The story concerns several months in the life of Felix Colowich, who has just accepted her first position as an assistant professor of English at a college in Atlanta, Georgia. Reid proceeds to become involved with Germaine Van Cleave, who is her superior at the college, with Professor Van Cleave's daughter, and with an assortment of characters who are intended to be bizarre and quirky.

Despite its sincerity, The legacy is unmistakably a first novel. The plot is contrived; its basis rests on an unlikely link with Reid's mother's past, and an even weaker resolution in the rather sudden death scene of Reid's parents. "For Chrissake, this is not Love Story," but the reader is not convinced. And the prose is full of alliteration, breezy name-dropping of writers and composers, and turns-of-phrase that are merely precious. A mother-daughter relationship, described as "genetic patterns in reciprocal sensibility," surely trying to look profound. Another detraction is the careless editing resulting in such errors as "kaki gaberdrine jodphers" and "eclectic." Overall, The legacy is a moderately interesting story, with several moments that must ring true with most gay women of the generation and the academic milieu it portrays. One gets the feeling that the authors would have succeeded much more effectively if she could resist trying to be clever with every single sentence.

by Jean Kowalewski □

## Theatre



The bikini moll — part of Baby Blue's mindless revue of sexual tableaux to satisfy the masturbatory fantasies of the hell male.

## I Love You

### Baby Blue Two

Paul Kelman and Hrant Alianak  
Theatre Passe Muraille  
Toronto

### Cages

James John Carlino  
Central Library Theatre  
Toronto

Theatre, at its best, offers us a reflection of ourselves that both instructs and entertains; at its worst, it panders to commercial taste to provide escapist entertainment that both fulfills and reinforces our fantasies. I Love You Baby Blue Two is this second type of theatre, a mindless revue of sexual tableaux aimed at satisfying the masturbatory fantasies of the heterosexual male — at six dollars a throw. As entertainment, it is as sophisticated as Love American Style gone nude. As a soft-core porn, it is as exciting as a limp prick in a seduction scene.

What amazes me about such exploitative schlock is that it still sells. Baby Blue Two has been held over to meet the demands of an audience bored with Charlie's Angels and frustrated in its search for *Penhouse*. Theatre Passe Muraille has tapped a gold-mine. As long as the Toronto Morality Squad keeps supplying them with thousands of dollars of free publicity the original Baby Blue was busted, we can presumably expect Baby Blue Three, Son of Baby Blue or Baby Blue in Chains. And more of the same sexual stereotypes that oppress women and reinforce masculine domination.

Oh, they're all there — the enthusiastic virgin (eager to please), the novice stripper (ditto), the promiscuous wife (too eager), the bikini moll (eager in leather), the cold-eyed vamp (come eager). And they all strip — bras, panties and G-string flashing on and off like television commercials for back issues of *Playboy*. And, of course, they masturbate — with a vibrator or a champagne bottle, on a motorcycle or a white bear rug (I, in possumer nipples or vinyl topknots, all at the lush sounds of Donna Summer in head. The men (usually clothed) are around mainly as props — to set their wind-up dolls in motion and then complain about never finding "love." And the theatre sets out about five years ago, *Passe Muraille* mounted an exciting production called *Donkhouse* which traced the sexual migration of the religious sect from Russia to Canada and documented the oppressive politics of the Canadian government and the RCMP in attempting to restrict their rights as a minority culture. The play ended with the cast stripping as a act of protest. It was a line example of nudity used to make a dramatically effective point. Watching *Passe Muraille* attempt a Canadian version of *Oh! Calcutta!* I was shocked at how this once vital theatre has lost its moral and political integrity and squandered its talent and prestige.

For all the "magic realism" of James Plaxton's set and the precise timing of Hrant Alianak's direction, *Baby Blue Two* is a cold, tawdry exercise, cynical in its design and obnoxious in its affect. At one point in the production, a jaded, aging stripper asks a new recruit, "What are you in this business for, anyway?"

It can only conclude that the girl's reply now speaks for Theatre Passe Muraille as well: "Money."

The latest manifestation of a gay man to hit the Toronto stage is as a chicken. No kidding, Lewis John Carlino's *Epiphany*, the second half of a double bill called *Cages*, presents a man so frightened by his wife's accusations of his gay desires that he decides to assert his masculinity by donning a rooster's plumage, trapping his wife in their bedroom and forcing her to feed him bird seed. The crisis occurs when he tries to crow, he lays an egg.

So does the play. Its cynical blend of Naturalistic style with absurd dialogue (to say nothing of its premise) ultimately defeats its aim which is, presumably, to dramatize the anxiety which can accompany role-confusion. But at the climactic moment in the play it is unclear whether Carlino expects us to really "believe" that his Man lays an egg (and thus view the play as Absurdist) or to see his delivery as an ironic statement coming out metaphor in praise for his wife's benefit (and thus, I suppose, find the play psychologically revealing). As I left the theatre with Malcolm Gordon's pitiable attempts to grow still ringing in my ears, I pondered Carlino's statement. For about thirty seconds. Then I looked at my watch, the theatre was closed and went for a drink. Let them bird-seed. I've got better things to do.

Don't we all?

by Robert Wallace □

## Damnée Manon, Sacrée Sandra

Michel Tremblay  
Le théâtre de Quatrous  
Montreal

Over the past few years, Michel Tremblay, popular Quebec playwright, has become increasingly well known in English-speaking Canada. The recent production of his play *Les Femmes d'Alger* (the most of his work to date) perhaps did the most to publicize his work outside Quebec.

Interestingly enough, Tremblay's works have never been presented in English in Toronto. In fact, Tremblay himself has forbidden it. However, supposedly as a result of the recent Parti Québécois electoral victory, Tremblay will now be allowed to perform in English.

However, this is not the only new development for Tremblay. Two recent events are perhaps of even greater interest to the gay community.

On the night of November 19, Michel Tremblay came out on the airwaves of CBC-TV. In a profile of Tremblay on the English network's national news, Tremblay spoke openly and positively of his homosexuality for the first time.

In the past, Tremblay has not discussed his own gayness and has even downgraded the gay themes in his plays. Ironically, this was the same day that gay organizations across the country were protesting CBC Radio's anti-gay policy.

At the same time that Tremblay was proclaiming his homosexuality, a new play was being written in Montreal: *Damnée Manon, Sacrée Sandra*. This is yet another two-character play involving two of the personalities already encountered in Tremblay's works, most notably in the film *J'étais une fois sans l'Église* and *Forever Yours, Marie Lou*, another play which was successful in English-speaking Canada. The characters are Sandra, a now-aged drag queen obsessed with sex — she was the drag queen who organized the plot against Hosanna — and Manon, a middle-aged virgin obsessed with religion. It is around this dichotomy and parallel that the play evolves. The scene shifts from Sandra to Manon on opposite sides of the stage as they make parallel monologues on their pasts, talents and present lives. The two so different yet, as Tremblay seems to be telling us, so similar. An enormous Virgin Mary in grotesque make-up ornaments centre stage. Here, as in most of Tremblay's plays, is a comic and the tragic become one.

At the end of the play, the two characters meet at centre stage where, in an

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Continued from page 15

apocalyptic grand finale they yell out that they don't really exist, that they were only the creation of "Michel." This last symbolism has been explained by Tremblay. This, he has declared, is to be the last in the series of plays portraying the gay underside of east-end Montreal.

For those of us who have agonized over Tremblay's stereotypical and dated portrayal of gay life, this can only come as good news. But one wonders whether Tremblay's latest and second film, *Le Soleil se lève en retard*, which portrays a slightly middle-class milieu, is an indication of his future direction.

At this point one can only ask: how that you're out, Michel, where next?

by Ron Dayman

## Les Après-Midi D'Emilie

Stanley Galtier  
Place des Arts  
Montréal

This rather mediocre, even inane comedy would scarcely merit a serious review, were it not for the incalculable harm it does for the cause of gay people in a city where gay liberation has yet to have a serious impact.

*Les Après-midi D'Emilie* takes up a theme dear to the heart of the modern psychiatrist, the conversion of a homosexual to heterosexual reality. No, not conversion therapy. The "liberal" school of behaviour therapy has found subtler means than that. Jacques Côté, the main character, fed up with being a misfit, fed up with the bitchy, cruddy gay world, goes to a prostitute, Emilie, to get the "cure." He is, of course, sent by his psychiatrist who takes up "very special" cases.

And the miracle of Lourdes was nothing compared to this remarkable transformation. Côté in the first act is a bumbling "queer" (baptist), as Emilie will tell us later to him continually throughout the play. An exclusive homosexual for many years, the idea of sleeping with Emilie appears extremely unpleasant. However, by the end of the first act, Côté cannot get enough. And along with this miraculous conversion, Côté in the bargain becomes suave, sophisticated and sure of himself: a true "he!" He thereupon decides to dump Emilie, after all a mere prostitute. All he obviously needed was a "good luck."

In its intent would be enough to turn the stomach of any self-respecting gay in the audience. However, the second act reserves yet further indignities. Jacques' lover, Arthur, a stereotypical interior decorator, arrives on the scene. No more than one minute in the door he starts rearranging the furniture in Emilie's apartment. A bitchy queen and for all that, the only slightly admirable character in the play, he attacks Jacques in a fit of jealousy. One cannot but help cheer him when he spits out: "Queer, always a queer," to Côté.

Arthur speaks seriously of their relationship and of the narrow-mindedness of heterosexual society and shows true affection for Jacques. But in the context of the play, the almost entirely straight middle-class audience of the Place des Arts finds this perhaps the most ridiculous and thrilling part of the play. To sit quietly through this play beside one's lover and hear bursts of laughter at the mere use of the words "lover" and "relationship" in a homosexual context is true self-oppression.

Quebec theatre, like most national theatres, has few positive images of gays. Michael Tremblay's stereotypical and dated portrayal of the underside of Montreal's gay scene could scarcely be considered a counterbalance. It is all the more disheartening that the very popular and competent Jean Duceppe had gone to the United States to seek out this anti-gay play. Montreal thus has the rather dubious honour of giving this play the last showing anywhere. But watch New York. It threatens to open there soon.

by Ron Dayman

## Music

### Mooncircles

Kay Gardner  
Onyx Records, 1976, \$6.95  
(\$5.50 U.S.)

### Be Be K'Roche

Olivia Records, 1976, \$6.95  
(\$5.50 U.S.)

It's tough putting some sort of description to these two records which are so different and yet so similar. Both are well-engineered, well-produced efforts from women recording networks, done with care and attention to display the talents of the musicians. And both are strong expressions of a growing, vibrant women's culture.

Remember Lavender Jane Loves Women, one of the first women-identified albums? Kay Gardner was on that, her lute accompanying Alvin Dobkin's songs. This is her first solo album, containing all her own material, built around a strong belief in the Mother Goddess and our matriarchal heritage. It features a lot of technically accomplished musicians, notably Meg Christian on guitar. On the album Kay attempts non-linear melodic form which, according to the liner notes, "represents one of the first million in this search for modes of musical expression that can transform the elements of sound itself into an authentic vehicle for female content."

So what happened? From my point of view, nearly nothing. There are a few beautiful instrumental passages, and the vocal pieces, "Changing," and "Wise Woman" are memorable and lovely, but the overall effect is close to monotonous. Still, it is, as one sister put it, "full of good healing energies," and one can relate to it. I suspect that Kay Gardner is better seen in concert, where her presence very likely animates this music. My money is on her next album.

Be Be K'Roche is a San Francisco Bay Area woman's band that we've heard a lot about from our American sisters. The rumours are true — they're good! Their sound is light and controlled. Their lyrics are original and they really are a "collective celebration" of, for, about and by women. Musically, they play a mix of rhythm and blues, latin, jazz with an exciting dash of soul. One of the few women's bands you can dance to, they play expressively and well. Especially recommended is "Kahina Mama." Get this album before it's sold out.

These records are available from the Toronto Women's Bookstore or directly by mail from Olivia Records, PO Box 70237, Los Angeles, CA 90070, USA.

Note Be Be K'Roche will be playing at the Three of Cups women's coffeehouse in Toronto in July.

## Books

### Growing Up Gay

Youth Liberation Press, 1976, \$1.25

In the school system today, the gay student is often, at best, a suspect. S/he is isolated from any reliable and positive information pertaining to being young and gay. *Growing Up Gay* fills a part of this huge gap.

The pamphlet contains sixteen articles written by homosexual youths living in the U.S. The articles are divided into four sections. The largest one, "Come out, come out, wherever you are," is a collection of personal experiences and feelings of young people in an oppressive heterosexual society and educational system. Other sections deal with coming out, coming out in a high school, coming out to one's parents while still living at home, the struggles facing gay people today, and the need for a gay liberation movement in our society. The pamphlet concludes with a list of resource materials that a student searching for more in-depth and positive information on youth and the phobias suggest the text is a Serious Business, no laughing. MLM's instruction is considerably less detailed, the emphasis

personal experiences. There are no sexist, ageist or racist terms — a breath of fresh air anyone imprisoned in a high school.

Once a student does come out against all the sexism of the heterosexual world, there are still the ageist attitudes of the gay world to be faced. "My experiences have shown me that it is necessary to fight the ageism of the community as the straightness of the rest of the world. Without both these struggles, young gay people will never be liberated," writes Sky in the article "Only a Kid." This is an attitude any homosexual under the age of 21 can comprehend.

An excellent set of guidelines for coming out to one's parents with a minimum of hassles is offered. For this

alone I would recommend this pamphlet. While organizing a gay youth group in a high school may not always be possible, the suggestions for doing so could spark some resistance to the oppression of role-playing and heterosexual ideals prevalent in today's schools, and this would be a step in the right direction. An expanded edition of this pamphlet would perhaps benefit from articles on the nuclear family and a more in-depth study of sex roles.

In general, *Growing Up Gay* is an excellent addition to the school library or guidance office. For any young person who thinks s/he is gay, it will provide a lot of support.

by Fiona Ratray



"Sex is a Serious Business, no laughing"

### Men Loving Men

Mitch Walker

Gay Sunshine Press, 1977, \$7.00

(Both *Men Loving Men* and *Loving Man*, the Gay sex book reviewed in TBP, no. 30, were judged "immoral and indecent" by Canadian customs officials and denied entry into this country. See last issue. Glad Day Books of Toronto appealed the decision. *Loving Man* has been let loose again. *Men Loving Men* remains banned. It is, however, available directly by mail from Gay Sunshine Press, PO Box 40397, San Francisco, CA 94140 for \$7.00 (US funds), postpaid.

It seems to me there are three things a "sex manual" can try to do: simply show you how to, à la *Popular Mechanics*; arouse you, usually to masturbation; or expand the potential of sex and sexuality. The last of course, the most difficult, but since human sexuality and even more so gay sexuality can no longer be detached safely from politics (the dynamics and uses of power), it also becomes the most important.

*Men Loving Men* calls itself "a Gay sex guide and consciousness book." Author Mitch Walker writes: "Warm bodies are spiritual. I want to encourage the spirit of touching, the warmth of bodies. I can't help looking forward to the day when people stop playing all our silly games... that encourage distance, suspicion and confusion in oneself and between people, that discourage growth, love and care." The book's California blurb-gush made me sigh a little, but as someone for whom "the spirit of touching" and "the warmth of bodies" are held in much too tight control, I find Walker's aim at the very core of my revolution.

Comparisons with *Loving Man* are unavoidable. *MLM* is \$1.95, *MLM* \$7.00 (*MLM* is smaller format and soft cover). Both are well-informed and genial. *MLM* has instructive photos illustrating positions, etc., *MLM* a "photo-essay" more for inspiration than instruction, and sketchy ink drawings loosely illustrative. In using the photos suggest the text is a Serious Business, no laughing. *MLM*'s instruction is considerably less detailed, the emphasis

more on "harmony," "fun," "warmth," "adventure." *MLM*, by one author, tends to be more conversational or intimate than *MLM*, by two. Nothing in *MLM* on street, bar, or bath-cruising (I went to a bar in Montreal, led to remember lips on bar-cruising from *Loving Man* — I look at you intended, 2 smile — fixed my gaze on a comely man, but my smile muscles were paralyzed so I just stared. After an hour of this hell alone, and got depressed. Time to turn to the "Being Yourself" section in *Men Loving Men*.)

A valuable section in *MLM* encourages the realizing and acting-out of fantasies, with the caution "fantasies are two-edged, with potential for good or bad karma to yourself and the world." The very large question of heightening consciousness through liberating fantasies versus heightening consciousness through a rational political ethic (the two can be in harmony or they can be diametrically opposed in power-based relationships) is touched on too lightly. Ethical statements like: "But I'll remember who you are, and look for your center, you can tap your hidden energies and beauty" are homenerally warming, but can they be genuinely affecting? More is needed.

Each section, masturbation, fellatio, and intercourse, etc., begins with a little song of historical and cross-cultural precedents, poetry and quotations. Some of these troubled me, for example, antiaesthetic references to warriors fucking boys or their "butlocks" were swollen with great pain, "and boys being made to sit on sticks of graduated sizes" "to prepare them to welcome the pleasures expected of them" may titillate one's fantasies, but *MLM* also calls itself a "consciousness book." We need roots, of course, but as more sources become known we can become more selective, can't we? We should record everything we can get our hands on, but be selective in what we call on for inspiration.) Homoerotic love and sex are exemplary, exploitation is not.

Maybe you don't need the book. If you do, know that it isn't a solution to anything. But it helps. That's why they've got it tied up at Canada Customs.

by Michael Ritoron

## We Speak For Ourselves

Experiences in homosexual counselling

Jack Babuscio

SPCK, \$75, \$75

## Loving Someone Gay

Don Clark, PhD  
Celestial Arts, 1977, \$5.50

These are two books of interest to people in some way connected with gay social services, or having a general concern with the quality of the gay experience but would only recommend that you read the Jack Babuscio and that, unless your reading time is an unlimited resource, you can skip the book by Clark.

Loving Someone Gay gave me the following message: being gay is really the shit, and if you have managed to avoid suicide, you just might be able to live together by using the prescription being dispensed by professional helpers such as Don Clark, PhD.

Clark's put-down of the gay lifestyle extends throughout the book. He implies that cruising the bars and parks is inconsistent with an ordinary (and in his terms, positive) lifestyle. But while I certainly agree that much of the negative quality which associates with gay male cruising will be diminished by the success of the gay liberation struggle, I don't think that Don Clark's living-to-former existence offers much that is liberating either.

One amusing nugget is a suggestion for a self-administered "loving massage," in which masturbation is permitted, but only if you promise to complete the massage afterwards! A not-so-amusing suggestion is for the playing of a rejection game, in which you set out to show how often you can get rejected as a method of desensitizing yourself against the pain of rejection. Yeah!

Clark notes that in growing up gay, "a lonely, amoral struggle is predictable." Sure, it can be that way, but it can also be an exciting discovery of sex, sharing and community. And we can make that happen ourselves, not by living in a controlled environment, but by changing the environment.

There are also some rather questionable statistics tossed around with considerable assurance, a practice which tends to put me on my guard. He posits that most of us are aware of gay feelings before the age of 10, and on another subject, that half of all transvestites are gay. While I don't have a particular investment in rejecting either notion, I don't think there's very substantial support for them.

Clark suggests that seeking the help of someone like him is the only feasible method of coming out. Don't tell your friends, he cautions, they'll reject you. And as for telling the usual help agents (relative: school counselor, teacher, etc.), "You risk at least a negative reaction or the withdrawal of respect and goodwill toward you."

This is the same guy who advises, without reservation, coming out to Dad as the old lady's spying on his deathbed. He is an intelligent reader, the options don't look very palatable.

In contrast, I was very pleased with Jack Babuscio's book. He discusses with great sensitivity the varied experiences of the gay experience, illustrating his remarks with the transcribed comments of a large number of gay people with whom he has been in contact. These snippets of conversations are, first and foremost, believable, and they come across as genuine expressions of lived experience, not as expressions of ideological formulation.

Jack Babuscio's experience in gay counseling has led him to believe that the principal problem confronting the homosexual is that of finding an acceptable identity. "This problem is a direct result of society's failure to accept homosexuality as a legitimate variation of the sexual drive. The gay person's search for an acceptable self-image is, in turn, thwarted by a barrier of stereotypes: 'sinful,' 'unnatural,' 'sick' and 'criminal.' These stereotypes can, if successfully internalized, result in feelings of guilt

and shame that will adversely affect one's relationships." Right on! Babuscio has some neat things to say about the situation of older gay people, and he cautions counselors against allowing their own hang-ups concerning old age to stand in the way of realizing that life for the older gay can be quite satisfactory.

I found particularly interesting his discussion of the situation of married gay people. He suggests four basic reasons for gays "choosing to enter into a seemingly restricting situation as heterosexual marriage: first, insufficient awareness of one's gayness at the time of marriage; second, a conscious desire to escape from the knowledge of one's gayness; third, rational choice; fourth, social and familial pressures."

If you're thinking of getting into gay peer counseling, this would make a useful primer. It would also be useful for non-gay help agents who must inevitably come into contact with a number of gay people, and who are likely to be pretty well informed about our reality. And as for the seasoned gay counselor, you will likely enjoy the panoramic presentation of the issues which we face every time we offer an ear to a gay brother or sister.

by Harvey Hamburg

## Sexual Stigma

An Interactionist Account  
Kenneth Plummer  
Routledge & Kegan Paul, 1975  
\$15.50

Plummer has remarked in self-criticism that *Sexual Stigma* is not a political book. Indeed, the entire social and historical context, which so decidedly molds the fate of gay people, is dispatched in a single lengthy sentence: "Whether this domination takes the form of being burnt at the stake as a heretic or murdered on a common by 'queer-bashers'; whether it takes the form of penitentials in medieval cloisters or exclusion from employment and company; whether it takes the form of being pilloried in the market square or mimicked and mocked on the radio and radio, whether it takes the form of trial and imprisonment or psychiatric examination and therapy; whether it is devalued as sin, sickness, crime or simply a sorrowful state — in each and every case the structure of the relationship is politically similar: a dominant group, probably unwittingly coerces and controls a subordinate one." (p. 114) The statement is eloquent, but it is also the question of subordination does not occur in Plummer's account. These very real constraints on everyday life are then forgotten, in favour of an emphasis on the dynamics of social interaction, where "men" (sic) are always negotiating situations, and where reality is precarious and emergent." (p. 15)

Accepting these analytical structures, *Sexual Stigma* succeeds masterfully where "interactionism" proves most fruitful, i.e. in describing face-to-face and interpersonal encounters. Plummer effectively explores the complex of rescue sex research from the domination of biology and statistics, to ask the important question: what meanings does society have for people? Plummer effectively explores the complex of ideas that "what is sexual" is self-defined, pointing out the situational and motivational conditions necessary for definition of any act as sexual. Gay men's sense may impute sexuality to the situation of a "woman lying naked while a man fingers her vagina" but not to "a guy watching a football match." (p. 30) Should the first situation be taken as a medical examination and the second in view of erotic fantasies, the definitions are reversed. Sexuality is embedded in a set of social and cultural meanings. "The health food fadist" may take sex at prescribed intervals in the same way as health foods and for the same purpose. The married couple may regularly have sex at prescribed intervals for the same or other expected (or not) reasons, even when neither wants it; the prostitute employs sex as a means of earning a living — as does the stripper; the man may be a member of a regular sexual partners in the belief that this may sustain his peak image of masculinity; and the student may masturbate out of habit or out of an

association with tension-reduction."

The second half of the book is devoted to understanding British gay men by means of this interactionist frame. The careful, critical review of the social scientific literature on gay men is the most comprehensive and enlightened to date. The twenty-five page bibliography is a valuable source in itself. Plummer has turned the tools of sociological analysis to a positive understanding of coming out, personal involvement in gay life and coping with straight society. Capsule reviews appear of personal commitment, cross-cultural comparisons, homophobia and stereotyping, straight reactions in face-to-face contact with gay men, the array of self "causation" theories, interpreting oneself as gay, "choosing" to be gay, closeting, gay relationships and subcultures, and so on. We are reminded that upon closer scrutiny, the apparent anti-gay monolith dissolves into "an uncrystallized, contradictory, ambiguous, ever-changing, weakly focused and highly variable individual reaction towards homosexuality." (p. 113) This statement, like many others, however, minimizes the systematic anti-homosexuality and sexism of contemporary society.

The merits of *Sexual Stigma* lie in its sober analysis of current academic literature and its well-referenced selection (and rejection) of much of it. As Plummer points out, for example, disputes about the "causes" of homosexuality produce nothing because the question itself is ill-posed and does not make much sense. More importantly, "Why, when there are so many potential social roles available, do we only refer to heterosexuality as a predominant mode of sexual experience?" (p. 128)

by Barry D. Adam

## Film Slapshot

George Roy Hill (director)  
Universal, 1977

It turns out that the worst thing you can say to a man is he's queer.

If you are in a movie that has taken the phrase and is using Bad Language, the worst thing you can say is that someone is a cocksucking faggot. The second most insulting thing is to say that someone's wife is gay. To which I, rather, in response, "does that make him a faggot?" A mysterious question, but one that seems to make the second worst thing the same as the worst thing, without any further explanation.

It may be of some comfort to readers of *TBPT* to know that I culled these bleak facts from an immensely crummy film, *Slapshot*. Paul Newman's hockey movie is a piece of fluff. A satire that can't resist the easy laughs of slapstick; a drama of the life of professional sportsmen that offers only transparent stereotypes and sentiment; a cheap piece of work that reminds me of *Smash*.

And yet the people to see it. Some of them cheered and jeered in the right places. A lot of critics liked it. It is singularly rare that you find usnering to the gallery, to hockey buffs and tired men who need a laugh and don't want to have to work it all out. Why in this artless entertainment are faggot insults so persistent a theme? Because otherwise the Bad Language would be flat? Being mean to Jews doesn't do it anymore but calling someone gay retains that thrilling quality. But the faggot insult is not thrown away with such casualness, such a lack of spite. Your reviewer hardly felt a thing after the first few.

Because this is a movie about jocks and fans, well known for their repressed sexual responses? There is a good movie to be made about this; perhaps Paul Newman will be in it. *Slapshot* is not this movie. It is a movie about the commercial sport of hockey, the sensual and sexual game which all that running about seems to imply is utterly meaningless.

Because this is a movie that goes for the cheap device of making the men having found it repeats it endlessly, the same way they build bank towers?

In the end, surely, it is because this is

Cheap devices. If you can't play hockey, stomp

the way the world is. Most of us, not just the script writers, go for cheap devices and repeat them endlessly until they fill up the silence. The sensual lives of hockey players and fans are buried too deep under toil and anxiety to be recovered without pain. We have learned to be nice to Jews, and, who ever else it may be, hating gays is safe as houses, almost as safe as having yourself.

*Slapshot* never challenges this. It scathes. It affirms a brutish reality returning it as a joke, as mere sentiment, as a fantasy of violence, and so it pleases and sells. Is contempt for homosexuals vital in some way to the process of producing and reproducing a debauched commercial culture? Is it only incidental? I don't know, but I hope I don't have to go to many movies like *Slapshot* to work it out.

by David Mole

## Books

Sinister Wisdom:  
Lesbian writing and publishing  
Beth Hodges (ed.)

Catherine and Harriet, 3115 Court  
Unity Club Drive, Charlotte, NC 28205,  
Fall 1978, \$2.50

In 1976, the same year that *Amazon Quarterly* did, *Wisdom* was born. Published and edited by two women, Catherine Nicholson and Harriet Desmondes, its purpose is to develop a lesbian imagination in politics and art. Well designed and illustrated, it includes essays, fiction, poetry, drama and reviews. Individual subscriptions are \$4.50 for three issues.

Their special issue on lesbian writing and publishing is a gem edited by Beth Hodges, who also edited the *Margins* (Aug. 1975) lesbian issue. It deals specifically with the question "Does 'lesbian writing' exist? If so, what is its unique character?" and features in-depth articles concerning lesbian aesthetics and criticism. Its roster of writers reads like a "who's who" in feminist thinking: Susan Griffin, Deana Mitzger, June Arnold, Bertha Harris, and Barbara Grier.

Susan Griffin and Deana Mitzger, in their special issue "Transformational" write notes, thoughts, ideas and connections for works in progress, and these brilliant and moving passages stand alone as genuine insights into lesbian writing.

The feminist article is a panel discussion (MLA, Dec. 1975) on "Lesbians and Literature" with writers June Arnold, Sandy Boucher, Susan Griffin, Melanie Kaye, and Judith McDaniel. Three authors, a teacher, and a reader speak honestly and personally about what lesbian writing is and, more importantly, is not. The panel's discussion of the lives with their writing, teaching and reading which makes this a valuable and beautiful piece.

While the concluding section on "The Politics of Publishing" raises many pertinent issues about publishing with lesbian feminist presses and includes interviews with Naiad Press and Women's Press Collective, it is unfortunately the weakest section of the issue. It would have benefited from closer editing.

Hope *Sinister Wisdom* will continue its work of bringing the feminist community and writers to a wide audience. It deserves to survive.

by Sherrill Chedok

Body Politic/17

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# Books

## Tapestries:

### A review of lesbian poetry

The arrival of George-Thérèse Dickenson's first book of poems, *Sinistrals*, (Globe Gay Poets, PO Box 277, Astor Station, Boston, MA 12123, 1976, \$3.00) is the birth announcement of a promising lesbian poet, but the book overall is perhaps premature, and unquestionably flawed. Its twenty-four pages contain a collection of intellectual poems written at various times over a six-year period, and almost all of the individual poems contain excellent and feeling lines:

in the country  
a woman has left her lover and waits  
dreaming of knowledge and exploration  
she remembers kindness  
gentle fingers  
in lips  
cool of water  
and soft moss  
hard labor.

from "Only in the Qual Realm." Or, from  
the long poem "Simulaneity":

A new center whirled outward  
holding its form  
fluid  
hearing the voices  
child sound  
bear sound  
wind sound  
song of all things  
echoing  
your screams echoes in the wings of  
the vortex  
transformed  
unbound.

Many poems are marred, however; their lines fragmented and, like the worst of the Black Mountain poets, Ms. Dickenson sometimes imitates, overly philosophical and didactic discussions of art.

Heat of water  
may free vision for a moment  
or amber light strikes an old key  
rusted  
but still able to sing.

And a few others.

One could wish that Ms. Dickenson could abandon her self-conscious intellectualizing, and her limitations. A lesbian consciousness who can write individual stanzas of incredible lyricism, with remarkable control, should be able to write entire poems of the same calibre and consistency of tone. Consistency is what Stephanie Byrd's 25 Years of MatContent (Good Gay Poets, 1976, \$2.00) contains in full, and this small booklet contains twenty-five pages of angry, lesbian-feminist poems which are striking in their starkness, vigour, and directness — especially the love poems.

Cooking red meat  
a dog  
bays  
and I wonder  
if you're really  
dying.  
My credibility  
a lover  
of juicy tidbits  
who wants  
your warm  
moist cunt  
in its mouth  
wanders in kitchens  
of smoking meats  
on which to nibble.

The protest poems are memorable, too, and Stephanie Byrd writes with strength, and the passion born of love, pain, and oppression. Nonetheless, a few poems are too stark, statement poems which lack technical skill and variety in images. Able to survive in the wave of first books, *Personal Effects* (Alice James books, 138 Mt Auburn Street, Cambridge, MA, 1976, \$3.50) combines the works of three poets, Robin Becker, Helena Minton, and Marilyn Zuckerman, as successfully and dynamically as does any co-operative production combining straight and gay poets. Among the three, Helena Minton's poems are consistently the best. Arresting, skilled, startling poems, they astonish with their

imagery and precision:

Doctors pinch you  
like the last known beast  
of a species near extinction,  
and with their feminist sensibility:

...her womb becomes the world's:  
the fetus in one corner folded  
skull and cross bones  
like a mouse in a broom closet.

Feminist poems, however, not lesbian poetry. Robin Becker's poetry is not as varied, her imagery as "spectacular," but she writes good, careful poems from a profoundly felt lesbian consciousness. Personal, without being embarrassingly so, her poetry is concerned with her lover, her parents, her grandmother, with her heritage, her present, her hopes and doubts. It has an impressive simplicity which summarizes so much within its lines — as, the excellent opening of "A Woman Leaving a Woman":

You are setting out from Cambridge  
with an old debt  
in a brown hat  
running like a collapsible umbrella  
a laundry bag of detail slung across  
your back.

Buy the book and read the rest of the poem! And the Bubble poems, they're super! You might even enjoy the entire book, though Marilyn Zuckerman's poems aren't up to Becker's or Minton's standards. They're the work of a straight poet, a beginning poet, and several could have been improved by another revision, including the end poem which contains lines like:

Own  
silent rooms  
a single lamp  
circling lined paper  
over which a pen skids,

and the opening stanza of "Dialectic" which contains glances like "better than mother's milk" among the good.

Lynn Greenwood's *Lesbian Love Poems* (Thom-Henricks Associates, Birmingham, Alabama, 1976, price not stated) unfortunately must be labelled sentimental verse and bad poetry, despite the author's true feelings. Love motivates many to poetry, but the end product in this book is typified by lines such as:

Midnight fun and singing in the sun.  
Yes my kitten, my heart you have won?  
Running and singing our song  
Loving and laughing all the day long.

And on and on. This little book I found embarrassing to read, or review — it's full of clichés, and bad rhymes. Some interesting, and some difficult, beginners all.

by Judith Crewe



# Romance

A short story by Michael Riordon



**M**ichael was gaunt and tall in a grey suit, hands in pockets, glasses tilted precariously on his nose so the shafts never touched his ears, crooked grin, sloppy loafers with walked-down heels, black hair, dark skin. My grandmother said ominously I'm sure there's some Indian in there somewhere. A ring on one of the fingers of his thin strong hands. I don't remember the ring's origins, nor how we met, in the insurance company.

We were, I think, almost immediately inseparable, "the two Michaels." It sounded like a circus act. I could see him twenty rows of desks and big chattering calculating machines from where I worked. He was standing, hands in pockets always, joking with someone, he never seemed to work. He brought some

papers back to my section for processing, or I took something to his, we talked and talked even though we walked to work together, lunched, went to concerts and movies together and walked home most days together. My supervisor and his admonished us several times, mildly, for these long talkings during work hours. One day we came back from somewhere with helium-filled balloons, which we tied bobbing above our calculating machines.

I have a thing about wrestling, a sort of shy lever. My first erotic dreams spun around it, my only sexual release for almost a decade poured out on my only lovers, the television wrestlers — not so faithful, they came and went, got fat or moved to another channel I couldn't get. (I bought my own tiny television set and





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## Romance

Continued from page 19

I locked myself into my room Saturday afternoon, after being caught semi-inflamante-delicious (at the family sex). But this was after Michael, after our long straining bouts on the gritty oil-slick garage floor — "what on earth have you done to your clothes this time?" when I came home. I can't remember with what excuse we used to start these hot fights. I always won. I always "fought" dirty. Michael was probably stronger — he was lean, absolutely lean, you could see bones and veins and muscles just under the skin, working. I presume he was unwilling to risk hurting me, to win. Or so it seems to me, remembering him now.

We argued about this and that, and less. Music. Before him my music was Duane Eddy, the soundtrack from Lawrence of Arabia, Khachaturian and Sleeping Beauty. Michael swept me into Beethoven, Brahms, Wagner, the big ones. Tchaikovsky was henceforth a lightweight; we laughed at people who said they liked "semi-classical" and meant the Boston Pops. We battled conductors against each other, hurling their virtues like thunderbolts. He had a head start with Toscanini, Bruno Walter and Karajan. I didn't know anyone so I joined the RCA Record Club and came up with one of their stars, Fritz Reiner of the Chicago Symphony. We were so cunning, you played a new unidentified record for the other, then "well, did you like the performance?" "Not Awful!" Triumphantly. "Ha! It was conducted by your own beloved Karajan. I got it for your birthday." I just won from Karajan, and just now I'm unleashing my Reiner records. I'll keep Scheherazade, it was the first.

I never stayed the night at his house, nor at mine. I was afraid in his, he unharmed at mine, I not strong enough yet to resist this or any other tyranny. But often I stayed after supper with him to watch the late movie on television. His mother and sister had gone to bed. Harshly lit from the street and from the TV, the living room had a bleak look I associate with furnished houses. We sat on the sofa. Michael's hand came easily to me — no, it couldn't have been easy — to rest on my shoulder or neck. Very tight, it brushed my neck. Very tight it brushed my chest, rested, then my stomach, rested, slow, still, slow, touched my groin. Very tight it brushed my shoulder, my back, rested, light, soft down my back to the top of my ass. I was utterly, uncomprehendingly paralyzed, I stared at the screen and burned in silence or talked about anything at all. I made no sign, beyond my wild heart which I begged he wouldn't notice, no sign that he was touching me, or that I felt. His mother came in once or twice, sleepy, hair in curlers, the television was too loud. Or his sister came in from a class or a party. We jumped apart of course, Michael laughed. They must have known, though they gave no signal at it.

We built sailboats together, with a third friend. How strange to be a third friend. He went on building his boat while we wrestled on the floor. All this in the garage-basement of Michael's apartment, three little sailboats from plans in *Popular Mechanics*. These weren't your kits, these were from scratch, plywood, two-by-fours, galvanized nails, marine hardware, crazy plastic sails like shower-curtains. Each of them was to cost \$79.95 or so, cost us about \$150. Ah, yes, it was a barter commercial. It was lunatic. None of us had ever built anything before, I'd made a birthouse and forgot the door. But we couldn't resist all the plans, dangerous. Finally they looked like nightmare painted tobbogans, one red and white, one yellow and black, one red, white, yellow and black. We bought a 1940 Dodge, a black colossus for \$175, hauled the sailboats to a lake, we crowsed when

none of them sank, but then none of them would move forwards, but only backwards or sideways. We spent the day lying in the sun, abandoned the boats under cover of darkness and drove off somewhere. That car was driven back wards up a hill in Pennsylvania, too steep for any of the forward gear. When the battery failed in New York City we drove nails into it and it went! We exhausted the old thing finally and left it on a street in Montreal, dropping on one side.

W travelled several times to New York. Michael and I, and a sensational overpowering New York, Michael's childhood city. His father was Puerto Rican, I think, or his stepfather. My grandmother refused to believe that this might be the "Indian" she saw in him, she was convinced it was something even more sinister. Michael's most vivid memory of this man: I saw her crushed the boy's pet duck behind a door. Shortly after that his mother took the boy and his sister away. What was he doing with a pet duck in New York City? Michael's life was full of incongruities like that. We drove to his boarding school near Plattsburgh, empty and haunted in summer, classrooms silent and dusty. George Washington, Brant, and the desks. He'd been dispatched there into the care of priests, whom he described as systematically cruel. He knew the cathedral by heart.

One night after leaving his house very late, I remember tearing down the sidewalk, kicking in the fender of a parked car, growing at an astonished pedestrian, then crying. I can't remember why. One night after leaving me, from my house or his — he told me the next day — he'd wandered for hours, down to a spaghetti restaurant, a place with a formica place, talked to the man in the next booth. He spent the night with him at his hotel, he said. The man was kept by a wealthy business in a huge house on Long Island, he had no responsibilities and could come and go at will as long as he didn't talk about it, or name names, at least. I was awestruck.

I asked Michael not only once, we were in my car: "are you a homosexual?" (how hard it must have been to say that word.) "Yes and no, I swing both ways." He had been engaged, he said. "Are you?" he asked. "No, I'm sorry." I can remember the particular street, the dark, the hour, even the look of houses we were passing.

Two big expeditions to New York were for his brother Leon's engagement and wedding. I remember seeing streets and houses in Canary, part of Brooklyn, isn't it, anyway, as long as I transferred from our hotel in Manhattan, The Algonquin. Gertrude Lawrence, Robert Benchley, Dorothy Parker, other 1920's-1930's luminaries used to hold court in The Algonquin, none of them meant much to me except to feel very New York glamorous. The bartender was Turkish; as he whipped up miraculous drinks in the bar, he trailed us with his exploits of his glorious people, he told us they invented the rock. Leon, a plumber but less humorous version of Michael, was marrying into a vast Italian family. He and his wife, whom I never met, had already bickered nonstop and screamed at each other a lot, casually. First trip, for the engagement party, I was overwhelmed by Italian noise, affection, kissing. Those people kissed me as if they'd known me for years. The party was in a rented hall, after awhile I ran away from it and wandered aimlessly for miles until I found I ran into a friend. It was dangerous to walk there because of blacks. Michael was in bed at The Algonquin when I got in. This may have been the first time I ran into him. The trip for Leon's wedding was dazzling. Michael was Best Man, two of his friends and I were ushers. These friends of his — one thick and handily hairy, the other a post-olier like a rally, bushy mechanic, they all played touch-football and drank beer together. I watched one of their games, or even played. They were of no interest to me, these two, but time he spent with me was time he didn't spend with me. We all took the train down from Montreal. The Brooklyn train renting us taxicabs told me it was time to get out, but I said, your cars are too big — back muscles, latiss-



## My name is John Damien

Two years ago, I was fired from my job as a racing steward. I was told it was because I am a homosexual. That's all; even my employers said. I'd been in the horse racing business for over twenty years.

I'm fighting back. I want my job back, and I've used my employers for wrongful dismissal. The case is crawling through the courts. It's been two years now, and my lawyers tell me it's going to be a long fight.

I couldn't have come this far alone. The gay movement in Canada has been behind me all the way, providing financial support and a lot of encouragement. But a lot of donations have come from individuals right across Canada who see that my fight has implications for gay people everywhere and in all walks of life.

I want to take this opportunity to thank you. I wish I could thank each and every one of you individ-

ually but that isn't possible. So let this be a warm and heartfelt thanks to all.

I also want to ask for your continued support. From the beginning it hasn't been me against the Ontario Government — it's been us. You've been fighting with me and through me for a victory that can mean job security for all. Let's keep going. I'm willing to go all the way — right to the Supreme Court if necessary. But I need your backing.

Please continue sending your donations. The Committee to Defend John Damien acknowledges all of them and sends a receipt for each one. The amount of your donation and your name are kept strictly private — neither ever becomes part of any public list.

Once again — my thanks. And my pledge to continue this fight until we've won.

Please make all cheques payable to: The Committee to Defend John Damien, Mail to: The Committee to Defend John Damien, P.O. Box 117, Stn. V, Toronto, M6K 1A4.



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Take heart. The Body Politic is renowned for its absorbent qualities (some subscribers tell us they haven't bought Kitty Litter in months). And with ten issues a year, even your madcap mayhem experts shouldn't run out of wrap-pings.

Metaphorically speaking, it's not a bad place to put your head either. We print the kind of articles that assume you've got more on your mind than skin pix (nice as that is...) Features like:

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why the VP industry would rather see things stay just as they are
- **Queer Dots**  
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- **Seven Years To Go**  
the plight of gay youth
- **Fighting Right Beside Him**  
The founder of Parents of Gays sharing her tragic and inspiring story
- **New Fiction**  
by writers like Jane Rule, Graham Jackson, and Michael Riordon

And there's cross-Canada news each month. And to just prove we're not dead as serious, there's regular columns. Reviews of the best (and worst, and a lot in between) on page, stage and screen. Regular columns, and the largest all-gay classified section in Canada.

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May

## FICTION

### Romance

Continued from page 20

simi dorsi. The football players chuckled, I blushed, thrilled, it became one of our jokes. The wedding I've forgotten, the reception was out of the movies: a banquet for hundreds, bottles of liquor, jugs of beer and wine on all the tables, mountains of pasta, an orchestra, a professional M.C., dancing, Michael made them laugh with his speech, singing, embraces, finally the line-up to pin money on the bride, the pay-off under her mother's big, brimming but counting eyes. I was a hit this time, I remember, a sort of WASP joke. I kept calling Vito, the bride's 15-year-old brother "Wino" far too many times, and other exuberant silliness.

**W**e went to Michael's grandmother, his father's mother I think, his family was byzantine, split, split again, tendrils trailing off here and there. I remember a terrible New York brick apartment building with fire-escapes up the front, dark inside, fierce heat in mid-summer, a grey transparent woman in bed alone, no air in the room. He was very kind to her, she wished in a tired ghostly voice that he were more serious about things, I must watch him for that. We had decided by then we would both quit the insurance company and travel on my inheritance, to come on my 21st birthday. We would uproot ourselves, burn our bridges, cross the continent spectacularly in my convertible Mustang with every imaginable extra, a huge German radio that clipped under the dashboard, a big blue tent and a Coleman stove. Down the coast to Mexico, he had a little Spanish from his father, I a phrasebook, who knows when we'd ever be back, he and I.

My mother invited his to lunch, they should know each other so they could share news of our journey. They were like mothers-in-law. Mine thought his a very nice woman, but that bleached hair! Yes, we would phone regularly and ask for ourselves, they would at least know where we were.

The trip is blurred now. In Chicago we went walking in shorts, no one else was wearing them. Police cruising in a car slid alongside, laughing something about "fairies." We wore long pants after that. In Wisconsin, "America's dairy," isn't it, we set up camp in a heavy rain one

night, then awoke in sun and sweet fields of alfalfa. Michael kissed me awake perhaps, we wrestled, that was all. In South Dakota we fought bitterly during a flash flood that spoiled a hard current half over the car on main street, like a Gothic novel I ran away. We made up in a sleazy bar, twilight, beaded curtain, sawdust on the floor. I came to in Michael's arms in the morning. Awake, he'd held me all night while I vomited, reeled, shook, cried and slept. In Wyoming we photographed wild horses under an infinite sky. I snowed on our tent in Yellowstone National Park, in June. Gradually Michael became silent. He drove too fast, always, I remember Michael more and more to protect the shiny green thing. Through Montana, climbing into the clouds, Glacier National Park into Alberta, the wild horses deepened. We roared into Calgary, to the big Palliser Hotel, I remember hurling Michael's luggage across the sidewalk at the astonished doorman, I remember Michael more and more screaming away with the car door wide open. A note from Michael in the Post Office General Delivery, a cold meeting in his room at the YMCA — grey light at a small window, grey blanket on the cot — he would fly home the next day. I drove to Banff, visited friends working there, we went to the Calgary Stampede on Michael's and my tickets, ordered meals before. Driving to Jasper alone, I went off the road and wrecked the Mustang.

I think he came once to the house in Montreal after that, he wasn't admitted. The police picked him up later for "loitering." What was he doing? Laughing, he told them he planned to rob a couple of the nice houses. My mother saw or heard about it, called the police, Michael was released. I told the family he was a homosexual, they said they had suspected as much, in any case he was obviously bad for me. I wrote him a chummy note asking back the money I loaned him for the trip, he wrote or phoned that he'd earned it.

I've looked for Michael since. Of course you can't go back, the past is beyond redemption. But I've looked for his name in phone books in Montreal, Toronto, Boston, San Francisco, Los Angeles and New York, Vancouver. I need to say something to him, though I don't know what or how. He may have changed his name, he was never attached to it. Once in Montreal I saw him on the bus, sitting almost opposite. No sign of recognition from him, I looked away, frightened I looked back, it must not have been him. But the resemblance was striking. Still, he would surely have made some sign.

Ten years after Michael I began to come out. □



# Country Craftsperson

by Michael Lynch

On a clear day, from the top of a nearby hill, he can see Toronto's CN Tower, 45 miles to the east. Not that Ger Brandis spends much time looking at it. His chosen home is among the birches outside his studio, or in the shed where a goat last week gave birth to twins, or in the nearby field where his four Southdown sheep graze.

Nevertheless, a gay man living in rural southern Ontario can't ignore that tower's beckoning. Toronto is a magnet for the region's gays, as cities seem always to have been. (Someone has written that any city of over 60,000 develops an elaborate gay world.) Can't ignore it, because it leaves him with little or no gay community. Even those gays who continue to live nearby flee to the city for their gay lives: activism, clubs, baths, entertainment.

But Ger has dug in his heels here and intends to stay. "I would rather go to bed with a man who loves the woods and the animals than with simply any gay man who has a lot of sex appeal," he says. "When I'm in the woods I relate to the trees on many levels.

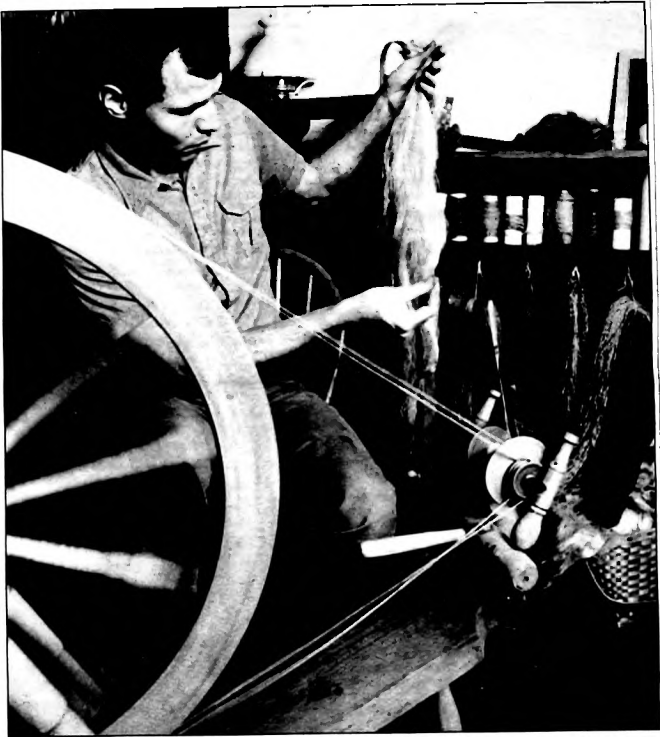
simultaneously — on the 'primitive' level that trees are living creatures competing for space and light and water, for what they regard as the good life. They are also wood — and I love wood as a material to touch or to use."

Few people make finer use of wood than he. Ger is a country craftsman, a wood engraver and bookwright. His home near Carleton Place is also his studio. The Brandstead Press, one of Canada's few private presses operated as a business, is his centre. He selects all the material for his press — "material" in both senses. The prose or poetry and the paper, ink and binding stuffs. He folds and cuts the paper by hand, soaks it in water and interleaves it with blotting paper the night before so that it is just the right dampness for the morning's printing run. He sets the lead type by hand. He designs and engraves wooden blocks for original graphics. He prints on two old cast-iron presses and hangs the sheets to dry. Then he folds, collates, sews, glues, and binds them into limited editions of rare books.

More than a hobby, the Press occupies most of his life. Every stage of production engages him. He's recently been developing methods for producing his own paper stock. He even spins flax into thread on his own spinning wheel, and weaves it on his own loom, naturally! In the fine linen he uses for bindings. (Those Southdown sheep, by the way, aren't just pets. They produce the fleece that Ger turns into handsome wool fabrics.)

The thoroughness of it all is impressive. But the personal loneliness is too. Ger doesn't try to hide his sexual orientation. "I guess some of the village people have figured it out for themselves, others probably don't think about it at all. That doesn't seem to matter. What's hard to bear is the sense of isolation from others of my own kind. I sometimes sit here at night thinking that all the gay people are having a ball in Toronto while I'm left out in the cold. That's not true, I know, but it feels that way. There may be more gay people in this area, but I know only two."

Ger's house and studio are attached to his parents' rural home, and he speaks fondly of the ways in which they have helped him — a rare enough occurrence! — to accept his gayness. It's a talented family: father a distinguished horticulturalist, brother Jack a filmmaker, and sister Marianne a writer now



Photos by Jack Brandis. Woodcuts by Ger Brandis. Ger Brandis first appeared in RFD, a magazine for country laggards (Fall, 1976).

# Ger Brender à Brandis



working on her second novel. The family name — which Ger, but not his brother and sister, uses in full — denotes the particular branch of the Brenders who came from the Schloss Brandis in Switzerland. He plans to visit the Schloss, or castle, when he's in Switzerland this summer.

But even a supportive nuclear family isn't enough, and it was Ger's felt need for "my own kind" that led him last year to seek out the gay activist group in Guelph, about twenty miles away. Since joining Guelph Gay Equality, he has become its secretary and — according to one appreciative member — a mainstay of the group.

And his interest in establishing a gay presence in his own craft led him to plan a collection of love poetry with gay and androgynous themes. "I wasn't connected to the grapevine of creative gay people and didn't know how to get started," he recalls. "But when I decided to give it a try, I talked to anybody who could give me a lead. The results have been very good — between two and three hundred entries came in. In the process I met an experienced editor who can do a



better selection than I ever could, and he has handled that part of the process for me."

"This is the first book I've done with gay subject matter — but I hope it's not the last. I hope that the Brandstead Press will become sufficiently well-known that gay poets will send me some of their work from time to time."

Those of us who aren't connoisseurs of bookbinding might be most impressed, on first looking at a Brandstead Press book, by the handsome graphics, the woodblock prints of wildflowers or old barns or forest animals. (His books are currently on show at the North York Public Library.) Ger spends many hours at his drawing and printmaking, and his designs have a noticeable affinity for those of William Morris, although unlike Morris, Ger seems to appreciate each plant for itself, and so he never works up the elaborate patterns Morris was best known for. He really does like an individual cedar, or trillium, or iris.



Perhaps this is why he's one of this country's most distinguished specialized artists — quite apart from his drawings and prints for the Brandstead. Ger is himself — shall we say it? — that rare flower: an accomplished botanical draftsman. Several years ago he was invited to the renowned Royal Botanical Gardens in Hamilton — and still he travels there one day a week to teach classes in flower-drawing.

Flower-drawing, feeding the chickens, shearing the sheep, contributing to *RFD* (the magazine for rural leggot), publishing gay poetry, an active role in Guelph Gay Equality — it seems an unlikely patchwork. But not for Ger. Recently he was writing to a friend about the prospect of this article: "It's a woven-together, interconnected view of life that I would like to see coming through in it." It is, to use the words, a quiet and difficult attempt by one determined man to carve out a new site for gay community. A non-urban gay community, close to the birches, the wood birds, the spinningwheel and handpress. □

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## FLAUNTING IT!

## More revolutionary gestures

In Montreal, Dapper Dan's, a clothing store, put huge billboards about pushing denim clothes. Four or five breezy glibly figures from the groin up, a woman's jeans half-unzipped, a man's hand sliding in there, faces cut off down to teats full of marble teeth. A fairly typical grossly sexist probably quite successful ad campaign. A respectable number of women and men, some gay, protested outside Dapper Dan's, a public demonstration against sexist manipulation. But more exciting to me was that many of the ads were "defaced," written on with black indelible markers. "Boycott Dapper Dan's," in French and English. Not written large enough to spoil the ads, to render them useless or ridiculous, but you have to start somewhere.

Most of the downtown steamboats would close without suburbs full of horny but frightened men, some married, some signing in under false names, many wanting to have their cake and eat it in the closet, as it were. The psychiatrist who administered me electric shocks turned out a few years later to have both a wife, from whom he was separated, and very much on the side, a male lover. "It's my own business where I put my cock," he said. "It doesn't affect my functioning as a therapist." "What are we to do with such people?" The Gay movement has lived by the principle that Gay people are all oppressed regardless of class, creed, ethnicity, etc., so the struggle is fought equally for everyone whether they participate or not, whether they know it or not. But I'm moved by Carl's argument that in order not to be a victim one doesn't necessarily have to help the executioner. Should we start thinking of our own twist on the old blackmail trick? It's illegal. However, if one were to share sex with someone well-placed, well-connected, well-off, judge, politician, policeman, Mother Superior, tycoon or journalist, why not let this person choose, come out, all the way, or do some specific and essential work for the liberation of Gay people in general, or make a substantial donation to help others work for it (divert a little from Pierre Cardin, Johnny Walker, Puer to Rico, Mercedes Benz, Gloria Gaynor and Spanish Provincial), or — (just leave it at that, with an articulate shrug. Not before the act), of course, it could dry up the atmosphere, but afterwards over a cigarette, say (A man from the US, teaching university here, suddenly offered \$200,000 to the Gay Alliance Toward Equality (Toronto), and a similar offer to *The Body Politic*, no strings attached. We were, despite ourselves, intrigued. His family was in real estate, he had money to burn, he cried, what better way to spend it! Unfortunately, his \$250 cheque to *The Body Politic* for a subscription bounced. We can dream, though, can't we.)

Fresh graffiti from a men's washroom, the Student Union, McGill University, thanks to our Special Correspondent, inside one door: "Gais Gais! Exposez nos secrets!" ("Gay Rights Now!", more or less). Response, below it: "Fuck a turkey!" Below that: "Be careful while doing it...you can get seven years under criminal code." On a second door: "Gay rights now!" Below: "Fuck yourself (sic) you (sic) Don't eat a woman (sic)." Below: "Guz (sic) men taste better." Below: "I knew you guys were strange, you catch spell?" My, my. Just think of it. Blackboards, billboards, church altars, police cars, mailboxes, newspaper boxes, sidewalks, walls, walls, walls. Spray paint a myriad of loud colours, penknives, indelible felt pen "Gay is Better. Try it!" "Heterosexuality is Curable." "Come Out Fighting!" Of course I wouldn't dream of counselling to commit a crime, which is defacing the property of hate-producing and -spreading people and institutions definitely is.

In Jonathan Katz's *Gay American History — Lesbians and Gay Men in the*

USA, he capitalizes the word 'Gay'. Jonathan Katz gets it from the West Coast, at first I didn't pay any attention, but the more I thought about it the better I liked it. It gives us a kind of control over the word, at least over our usage of it. For my part, Gay will be capitalized in this column, as far as I'm concerned small or lower-case gays are ancient history, artifacts. I think the big G dignifies our name, gives us a capital, a capitol, as if we were a nation, a people. Katz dedicates his book: "For my people, with love, in struggle..." Can we be people? That would be a revolution!

C.A. Tripp, a sociologist, writes in *The Homosexual Matrix*: "A person who is known to be a homosexual may be so friendly and sociable, so impervious to criticism, or simply so amusing to have around as to be fully accepted, sometimes becoming a social favourite, despite anything in his private life." What a triumph. One of the things my brother said to me when I came out to my family: "We (The Heterosexuals We) just hope that you don't lose your ability to laugh at yourself." It took me days to realize what he meant. If you don't enjoy a good fairy joke then you aren't a good fairy and a good fairy is the only kind I'll tolerate! My friend Anne Dieckmann, a high-school student and a lesbian writer in *Growing Up Gay*: "But I did begin to learn to keep that perpetual smile off my face which used to appear whether I felt like smiling or not. This really unnerved some men. They couldn't get my smile of approval for 'the groovy' sexist things they said — so their ego was deflated just a littlebit."



A man I know went to a downtown Gay disco dressed as a Nun. I witnessed that Gay disco accident, I was just one of the scared people lining the walls trying to look more desirable than anyone else in the dim light and simultaneously much less visible (but not frustrated and out-of-place, which was what I felt). In walked this woman, well, either a real Nun perfect in every detail but with a neatly trimmed black beard, or it had to be this person I love, who is so wonderful in every thing. It was he. We danced, he hid his black skirts to reveal black stockings and Vatican-issue black Nuns's shoes. He swayed under his cow. Heads turned, how they turned and craned and turned away. After awhile I left. He told me later that no one else would dance with him, including several "friends." Conformer die. Walking home he was picked up by the police. You can imagine their amazement when he, in the back seat, offered to Bless them. You either have to shoot such people or laugh; these ones laughed. Was his a revolutionary gesture? Loaded and breathtaking, especially in the disco, that sea of denim and tapered shirts or whatever was deigning that season to that disco. It had to be the spectacular self-destructive abandonment of a kamikaze attack. Effects? Who knows. Proselytize!

by Michael Rlordon

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## Freud...

cont'd from page 10

criticism when we try to assess his contribution to sexual liberation. It has been said — as one of these friends just did — that Freud's work is the "Copernican revolution of our sexual liberation." Yet most feminists see it as a psychological obstacle to their struggle against sexism, against the prerogatives of male superiority.

There is just no denying the fact that in the name of psychoanalysis the idea that homosexuals are mentally ill has been espoused; it's an idea accepted far too widely by psychiatrists and the general public alike. Whether Freud — because of notions like "inversion," "perversion" and "abnormal" — is indirectly responsible for this is no small contention, his acknowledged liberal sentiments on the matter notwithstanding.

But in saying this, we must be wary of holding him responsible for evil done by his disciples in his name or the name of psychoanalysis as he conceived it. In comparison, for example, we're unlikely to hold Christ accountable for the Spanish Inquisition, or Marx for Stalinism. The question whether there is something implicit in psychoanalysis that produces psychological theories (and practices) which oppress gay men and lesbians is, however, an altogether different matter.

In turning to this larger issue, we ask what is gained by asserting the existence of a normal sexual aim? In sexual matters, the very notion of "normality" leads to potentially adverse consequences for those people who are deemed to be "abnormal."

Freud once observed that "it is one of the obvious injustices of social life that the standard of culture should demand the same behaviour in sexual life from everyone — a course of conduct which, thanks to his nature, one person can attain without effort, whereas it imposes on another the severest mental sacrifices; though, indeed, the injustice is ordinarily nullified by disregard of the commands of morality." The injustice of which he speaks is not really nullified however as long as such a mean-minded morality still exists: as it does, for exam-

ple, with Anita Bryant and her ilk. This type of morality is itself based upon the idea that there is a sexual "normality."

Speaking as a psychologist, Freud thought that nothing was gained in thinking of inversion and "perversion" as "degenerate" forms of sexuality. These are psychological components found in every "normal" person. He said in fact that "no healthy person, it appears, can fail to make some addition that might be called perverse to the normal sexual aim; and the universality of this finding is in itself enough to show how inappropriate it is to use the word perversion as a term of reproach." But if this is true, and it is, the rationale for retaining the notion of a normal sexual aim "seems to vanish."

One remaining problem requires at least a brief mention, although its importance is considerable. Even if psychoanalytic theory is a valid scientific theory — one which is neither self-contradictory or systematically ambiguous — can it be verified in any way outside the clinic? Many kinds of studies have sought empirical verification, with mixed or negative results. David A. Beggelman recently wrote in the *Journal of Homosexuality* that "even outcome studies commissioned by analytic institutes themselves have been so uniformly disappointing that their sponsors have been driven to suppress the results or contemplate career alternatives."

No better example of this type of problem exists than Freud's hypothesis that women suffer from penis-envy. It has yet to be shown that women actually do envy the male genitals. Their phallic jealousy must be more than theoretically asserted; it must be proven.

But even if the claims of psychoanalysis about homosexuality were to be proven, whether in the clinical situation or by empirical research, these four new documents show that Freud would oppose its use to oppress gay people. They make clear that he saw the explanation of homosexual quality's origin as, at worst, neutral with regards to its moral or social implications.

Whatever the success of psychoanalytic therapy may be, it does not depend upon "curing" the homosexual, of having him or her give up homosexuality. And the explanations of its origin provide absolutely no basis for anti-gay attitudes or legislation. □

This election, make sure your vote is heard. Make sure the next government is committed to establish rights for Ontario's 500,000 gay residents.

How? By voting for candidates who publicly support gay rights and by voting against those who are indifferent or openly hostile. This election,

## VOTE FOR GAY RIGHTS VOTE AGAINST THE TORIES

Why? Because:

1. Since 1971 the P.C. government has consistently refused to include "sexual orientation" in the Ontario Human Rights Code.
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3. For two years the government has permitted our tax money to be used to finance the Ontario Racing Commission's case against John.
4. For six years the Ontario Human Rights Commission has refused to intervene in every case of discrimination on the basis of sexual orientation placed before it.
5. In 1975, Labour Minister Bette Stephenson, responsible for the Human Rights Commission, refused even to meet with representatives from CGRO.
6. Neither the government nor the Progressive Conservative party has taken a position in support of gay rights, while both the Liberals and the NDP have taken such a position.
7. The Ministry of Education has refused to accept responsibility for the immediate introduction of an accurate representation of homosexuality as a topic in all appropriate courses in Ontario high schools.

Coalition for Gay Rights in Ontario, 193 Carlton Street, Toronto Phone (416) 964-0148



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## READING

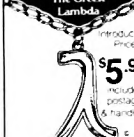
**SOUTH OF TUX.** resumes publication in April, featuring the poetry collection "Let Over Wine". Free advertising to subscribers, \$1.00 for introductory issue. South of Tux, Box 1267, Stn. A, Toronto, M1W 1P7.

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**LOWLY CHIO PRISONER** needs and wants correspondents. Born in Italia. Bisexual, 5'8", 140 lbs, black hair, dark brown eyes. Loves people, reading, good movies. Write to: Rajai Santos, 143-000, Box 787, Lucaville, Ohio 45648, USA.

## LETTERS

**ANYONE** interested in forming a gay students union at the Finch campus of Seneca College please call Rich Clough, 898-9969.

## OTHER

**ANYONE** interested in forming a gay students union at the Finch campus of Seneca College please call Rich Clough, 898-9969.

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**BP, BOX 7288, STN A, TORONTO M5W 1X9**

## The Community Page

The Community Page is a listing of Canadian gay groups which primarily draw members toward viewing or struggling against gay oppression. It includes: democratically controlled organizations, co-operatives and community centres, bookstores, non-sectarian and feminist literature, and non-profit gay periodicals.

**CALGARY**  
City/Calgary: Box 1482, St. N, Calgary, AB, T2M 2H7, Ph: (403) 282-0574  
Gay Information and Resources, 515, 7th St. SW, Calgary, AB, T2P 1Z5, Ph: (403) 264-3911 — 7-10 pm  
Lesbian Drop-In, 338-14 Ave SE, Calgary, AB, T2G 1E2, Wed 8 pm, Ph: (403) 266-2552

## CORNER BROOK

Community Homophile Association of Newfoundland (CHAF), 905, Corner Brook, NB, A2H 5J2

## EDMONTON

Club 70, 10242, 106th St. Edmonton, AB, T5J 1H7, Ph: (403) 423-1235  
Gay Alliance Toward Equality, Box 1852, Edmonton, AB, T5J 2P2, 10444-101 St, Ph: (403) 424-8361

## FREDERICTON

Gay Friends of Fredericton, Box 442, Fredericton, NB, E3B 5A4, Ph: (506) 432-5758

## GUELPH

Queer Day Equality, Rm 221, Univ. Centre, Univ. of Guelph, Guelph, ON, Gayline: (519) 836-4550

## HALIFAX

The Alternate Bookshop, 351, 585 Barrington St., Halifax, NS, B3J 1Z8  
Gay Alliance for Equality, Box 3611, Halifax South St., Halifax, NS, B3J 3K6, Gayline: (902) 429-6969

## HAMILTON

McMaster Homophile Assoc., DC1, Box 44, St. B, Hamilton, ON L8L 4B1, Gayline: (416) 527-0538  
Also at the above address:  
Eugene's Disco  
Gay Women of Hamilton  
Bisexuality of Hamilton (ap group)

## KINGSTON

Kingston Women's Centre, 200 Montreal St., Kingston, ON K7K 1A4, Ph: (613) 542-5226  
Queen's Homophile Assoc., 478, Queen's University, Kingston, ON K7L 2S7, Ph: (613) 542-2836

## KITCHENER/WATERLOO

The Women's Place, 428 King St S, Waterloo, ON, N2J 1N8 (Ph 519) 866-1820  
Waterloo Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo, ON, N2L 3G1, Ph: (519) 885-1211 ext 2372

## LONDON

Homophile Assoc. of London, ON, 643 Colborne St., London, ON, N6A 3C1, Ph: (519) 433-3762

## MISSISSAUGA

Gay Equality Mississauga, Box 193, Stn A, Mississauga, ON, L5A 2T1

## MONTREAL

Androgyne Bookstore, 1217 Crescent St., Montreal, PQ, H3G 2B1, Ph: (514) 866-2133  
Association Communautaire Homosexuelle de l'Université de Montreal, CP 755, Outremont, PQ, H2Y 4N9  
Association pour les Droits des Gais du Québec, CP 36 Succursale C, Montreal, PQ, H2L 4J7  
Centre Homophile Urbain de Montreal, 6581 St Laurent, Montreal, PQ, Ph: (514) 279-5381  
Dignity/Montreal, c/o J.H. Duffy, CP 154, Ierville, PQ, J2X 4L1  
Drop-In Gay, 3419 Simpson St., Montreal, PQ, Ph: 7-11 pm  
Gay Info, PO Box 610, Stn D-G, Montreal, PQ, H4A 3R1, Ph: (514) 286-1101, Mon-Sat 7-11 PM. Sponsors several groups.

## Gayline, (514) 331-8868 or 931-5330, 7 days/week, 7-11 pm

Gay McGill University Centre, 3480 McTavish, Montreal, PQ, H3A 1J9  
Gay Social Services Project, 4515 St. Catherine W., Montreal, PQ, H3Z 1G1, Ph: (514) 934-0723  
Montreal Community Church/Eglise Communautaire de Montreal, CP 610, Succursale ND2, Montreal, PQ, H4A 2H1, Ph: (514) 845-4471  
Montreal Lesbian Organization, 3559 St. Urbain St., Montreal, PQ, H2W 2H6, Ph: (514) 842-4781, Church: Thurs 8-9 pm  
Naches: Gay Jewish Discussion Group, Box 268, St. H., Montreal, PQ, H3G 2H4, Ph: (514) 841-7330  
9003-Rue Jeanne-Marc 48-0849  
Parents of Gays, c/o PO Box 610, Stn D-G, Montreal, PQ H4A 3R1, Meetings 3rd Tuesday, Ph: (514) 286-1101 for info.

## OTTAWA

Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON, K1P 5W9, 378 Elgin, 2nd floor, Gayline: (613) 238-1717, 233-0152  
Gay People of Carleton, c/o CUSA, Carleton Univ., Colonel By Drive, Ottawa, ON, K1S 5B6  
Metropolitan Community Church, 254 Cooper, no. 11, Ottawa, ON, K2P 0A4  
Lesbians of Ottawa How (L.O.C.), c/o Ottawa Women's Centre, 821 Somerset St. W., Ottawa, ON, K1R 6R4, Ph: (613) 233-2560  
PETERBOROUGH  
Trent Homophile Assoc., Box 1524, Peterborough, ON, K9J 7H7, 282 Rubidge St., Rm 203, Ph: (705) 742-6229, Wed Sun

## QUEBEC

Centre Humain de l'Aide et de l'Orientation, CP 596, Haute Ville, rue des Franciscains, Québec, PQ, G1R 451  
Comité d'Information Homophile de Québec, CP 2113, Terminus Postal, Québec, Québec G1K 7M9 (416) 525-4997  
Service d'Entraide Homophile de Québec, CP 596, Haute Ville, 260 rue des Franciscains, Québec, PQ, G1R 451

## REGINA

Queens Fellowship Society/Odyssée Club, Box 3414, Regina, SK, S4P 3J8

## ST. JOHN'S

Community Homophile Assoc. of Newfoundland (CHAF), Box 613, Stn C, St. John's, NF, A1C 5K8

## SASKATON

Gay Community Centre, 1662 Saskatchewan, SK, S7N 3H8, 310 West 6th St. 2nd floor, Ph: (306) 952-0972  
Also at the above address:  
Gay Academic Union, c/o Prof. Peter Mallard  
Gay Assoc. of Youth

## THUNDER BAY

Northern Women's Centre, 120W Amelia, Box 314, St. N., Thunder Bay, ON, P7C 4V9

## TORONTO

Catalyst Press, 315 Blythe Ave., Scarborough, ON, M1H 2S6  
Chatsworth Charitable Foundation, 199 Church St., Toronto, ON, M5B 1Y7, Ph: (416) 862-1544  
Community Homophile Assoc. of Toronto (CHAT), 199 Church St. (2nd floor), Toronto, ON, M5B 1Y7, Ph: (416) 862-1544  
Dignity, Box 249, Stn E, Toronto, ON, M6H 4E2  
Gay Academic Union, Box 336, Stn K, Toronto, ON, M4P 2E3  
Gay Alliance at York, c/o CYSC, Central Square, Rm 1G5, York University, 4700 Keele St., Downsview, ON, M3J 1P3, Dine: 216 Vanier College Res., Ph: (416) 667-3639 or 667-3632  
Gay Alliance Toward Equality, 193 Church St., Toronto, ON, M5A 2K7, Ph: (416) 964-0148  
Gay Youth Group, Church St Community Centre, c/o 119 Church St., Toronto, ON, M4Y 2C3, Meetings: Tues 7:30 pm  
Glad Day Bookstore, 4 Collier St (at York), Toronto, ON, M4W 1L7, Ph: (416) 961-4161  
Homophile (the family), c/o Apt 820, 135 Adelaide, Toronto, ON, M4Y 1P3, Ph: (416) 961-2564

Harbinger — Lesbian Drop-In, 214 Vanier Res., Stn. V, Wed 3-5, Ph: (416) 961-3321

Lesbian Organization of Toronto (LOOT), 342 Jarvis St., Toronto, ON, M4B 5G8, Ph: (416) 960-3362

Metropolitan Community Church, 29 Granby St., Toronto, ON M5M 1H8, Drop-In/Office Mon-Thurs 7-10:30, Fri-Sat 11-10, Church: (416) 364-9799, Distress Line: 364-9833

Three of Cakes, Women's Coffee House, 342 Jarvis St., Toronto, ON, M4B 5G8, Ph: (416) 967-2882

TAG, Peer counselling telephone service, Box 8706, Stn A, Toronto, ON M5W 1X3, Ph: (416) 964-6800

Toronto Women's Bookstore, 85, Princes St., Toronto, ON, M5S 1G5, Ph: (416) 922-8742

Wages Due Lesbians, Box 38, Stn E, Toronto, ON, M6H 4E1, Ph: (416) 865-1457

## VANCOUVER

Dignity/Vancouver, Box 1036, Vancouver, BC, V6B 3V5  
Gay Alliance Toward Equality, Box 1463, Stn A, Vancouver, BC, V6C 2P7, Ph: (604) 689-1139

Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby, BC, Ph: (604) 201-3811

Gay People of UBC, Box 9, Student Union Bldg, Univ. of BC, Vancouver, BC, V6T 1W5  
Rights of Lesbians Sub Committee of BC Federation of Women, 1730 Stephens St., Vancouver, BC, V6K 3V5

SEARCH (Society for Education, Action, Research & Counselling in Homosexuality), Box 48903, Bentinck Centre, Vancouver, BC, V6Z 2X7, Ph: (604) 689-1039

## VICTORIA

Victoria Women's Centre, 552 Pandora Ave., Victoria BC, V8W 1H7, Ph: (604) 385-2643

## WINDSOR

Windsor Gay Union, Box 7002, Sandwich Postal Stn, Windsor, ON, N9C 3Y6, Ph: (519) 252-0979

## WINNIPEG

Winnipeg Lesbian Society, c/o A Woman's Place, 143 Walnut St., Winnipeg, MB, R3G 1P2, Ph: (204) 786-4561  
Winnipeg Gay Youth, Box 27  
UMSU, Winnipeg, Manitoba R3T 2N2 Ph: (204) 474-6215 Thursday evenings  
Dignity/Winnipeg, Box 1912, Winnipeg, MB, R3C 3R2  
Gays for Equality, Box 27, UMSU, Box 1204, 474-6215

## NATIONAL/REGIONAL

Canadian Gay Archives, Box 7288, Stn A, Toronto, ON, M5W 1X3, Ph: (416) 963-3320  
Coalition for Gay Rights in Ontario, 183 Carlton St., Toronto, ON, M5A 2K7, Ph: (416) 964-0148

Committee to Defend John Demian, Box 117, Stn V, Toronto, ON, M6R 3A4  
Liberarians for Gay Rights, c/o Ian Young, 315 Blythe Ave., Scarborough, ON, M1H 2S6  
NDP Gay Caucus, 163 Rushmore Rd., Toronto, ON, M6H 2V8  
National Gay Rights Coalition/Coalition Nationale pour les Droits des Homosexuels (NGRC/CNDH), CP 2919, Succursale C, Ottawa, ON, K1P 5W9, Ph: (613) 233-0152  
Unitarian Universalist Gay Caucus, c/o Elgin Hall, Box 6246, Stn A, Toronto, ON, M5W 1Y8

## PUBLICATIONS

After Stonewall, c/o Davis, Box 305, 266 Graham, Winnipeg, MB, R3C 3M2  
The Body Politic, Box 7289, Stn A, Toronto, ON, M5W 1X9  
Gay Tide, Box 1463, Stn A, Vancouver, BC, V6B 3V7  
NGRC Forum/Forum de la CNDH, CP 36, Succursale C, Montreal, PQ, H2L 4J7

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